18 Md

THE HISTORY OF GREENLAND:

CONTAINING

A DESCRIPTION OF THE COUNTRY, AND ITS INHABITANTS:

AND PARTICULARLY,

A RELATION of the MISSION, carried on for above these Thirty Years by the UNITAS FRATRUM,

AT

NEW HERRNHUTH and LICHTENFELS, in that Country.

By DAVID CRANTZ.

Tranſlated from the HIGH-DUTCH, and illuſtrated with Maps and other Copper-plates.

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MDCCLXVII.

THE

HISTORY

OF

NEW HOLLAND:

CONTAINING

A DESCRIPTION

OF

THE COUNTRY

AND

ITS INHABITANTS:

Jos: Banks

BL

THE HISTORY OF GREENLAND.

BOOK VI.

The ſecond Period of the Brethren's Miſſion, from the firſt Viſitation in 1740, *till they got a Church built in* 1747.

THE EIGHTH YEAR 1740.

§ 1.

THE Reaſon why I begin a new period with this year is, becauſe the ſucceeding years perceptibly vary from the former, as well in the miſſionaries own manner of thinking and acting, as in the effects of it on the converſion of the Heathen.

They had formed the following remarkable concluſion in their covenant-articles of the year 1735 *.

" The grand object among us ſhall be Jeſus Chriſt, " and the grand doctrine the purification from all our " ſins through his blood ſhed upon the croſs, and his " being the cauſe and ſource of eternal ſalvation to all " that believe in him; this we will teſtify by our word

* See An. 1735. § 6.

"and walk, according to the power God ſhall give us, "and by this we will endeavour to bring the heathen "to the obedience of faith." But yet their Diary preſents us with ſufficient tokens, that this fundamental article was not always duly eyed in their labour among the heathen, or, as they expreſſed themſelves a little before, their ſincere reſolves did not rightly ſucceed in the execution, for want of unanimity: and whoever has read the preceding period with attention, muſt have obſerved, that with a very good meaning according to what they knew, they, in inſtructing the heathen, moſtly made uſe of ſuch a method, which, though it ſeems *à priori* and in *theſis* to be the moſt reaſonable, yet *à poſteriori* and in practice has proved to be not only fruitleſs towards the true converſion of the heathens, but alſo frequently a hindrance and hurt. On the other hand the reader muſt have obſerved, that the goſpel concerning the Creator's becoming man, in order to redeem his fallen human creatures, and his purchaſing and winning them with his own precious blood, and with his innocent ſuffering and dying, flew and kindled like a fire from the Lord in the heart of a perfectly ignorant heathen, mollified his obdurate mind, illuminated his dark ſpirit, and brought his dead heart to life; and therefore it is obvious, that this well-tried method, namely the ſimple relation and profitable application of the meritorious Incarnation, life, paſſion and death of Jeſus, had the beſt and moſt infallible effect upon the heart of the heathens. It is certain, there had been many viciſſitudes in point of the method till this year, and the conſequences had been as various too. But the more experience made them wiſe, and the more they were led from the effects to the cauſe, the more intent they became to know nothing among the heathen but Jeſus Chriſt and him crucified, and the more they found that the goſpel is a power of God, capable of vanquiſhing the moſt wild and ſtupid ſavages.

They had lately ſeen ſome little fruit of their labour, I mean *Samuel Kaiarnak* and his family, and would have reckoned all their paſt toils richly repaid with thoſe four ſouls, if they had not beheld their flight with grief, and with the uncertainty of ever getting them again; neither

ther did there appear much ground to hope that their loſs would be ſoon ſupplied by others. However in the enſuing period the true awakening of the Greenlanders rightly commenced, and the number of the baptized encreaſed more ſpeedily than any one expected.

Beſides, their outward circumſtances took a more favourable turn, and from this time forward they were furniſhed ſo far with what was neceſſary for their bodily ſubſiſtence, that they were no more expoſed to the trying alternative of ſtarving, or abandoning their poſt to the reproach of the truth; and not only ſo, but ſome things which had before brought them into perplexity, were eaſed or abrogated by a gracious royal reſcript.

§ 2.

Therefore I could do no other than begin a new period with this year. The bleſſed alteration in regard to the work of converſion, is to be attributed, partly to the Viſitation of the reſpectable brother *Andrew Graſſman* *, who brought alſo a new aſſiſtant *John Schneider* with him; and partly to an uſeful viſit the eldeſt miſſionary made to Germany; by which means the brethren in Greenland got an opportunity of growing themſelves in the ſaving knowledge and experience of the all-ſufficient merits of our dear Redeemer, which the Brethren's Church had made a very ſenſible progreſs in ſince the year 1734 ‡; and conſequently alſo in treating with the Greenlanders, they now urged more the free grace in the blood of the Lamb, than the laborious and yet moſtly fruitleſs learning of many truths, needleſs at leaſt

* Brother *Wenceſlaus Neiſſer* had been diſpatched the foregoing year on a viſitation of the Greenland brethren. But the ſhip's crew would not land him at Baal's-River, according to the inſtructions of their owner, but would firſt go to trade at Diſko. Here the ſhip was taken away, and Neiſſer was obliged to return in another ſhip without executing the commiſſion he was charged with.

‡ That hymn, *Jeſu, our glorious head and chief, &c.* is a fair monument of this. Concerning this matter the Count writes as follows; "The neceſſity of the Death of Jeſus, gave me an opening or key into "the whole doctrine of ſalvation, which I made the firſt happy trial of "upon my own heart, and the hearts of my dear brethren and fellow-la-"bourers. And ſince 1734, the propitiatory Offering of Jeſus has been "our proper, our public, and ſole ſubject, our univerſal antidote againſt "all evil in doctrine and practice, and thus it will abide to all eternity." See the *Preface to the Buding-Collections.*

to beginners, and which could either not be rightly comprehended on account of their multiplicity, or not duly uſed and improved for want of true life and power firſt obtained through the blood of Jeſus.

But as I find nothing very particular recorded of this viſitation, (there being indeed no labour to be mentioned on baptized Greenlanders, becauſe there were none then, and as to the bleſſing and benefit it was of to the miſſionaries themſelves, that was a matter rather to be pondered in the ſilence of the heart than to be deſcribed in words;) therefore I ſhall only ſubjoin thus much concerning it. The two brethren abovementioned, who were natives of Moravia, arrived quite unexpected in a Dutch ſhip May 20. The captain was obliged to land them thirty-two leagues off from Goodhope, and the brethren were obliged to fetch all their proviſion from the ſame diſtance. This was attended with many dangerous circumſtances. As they could not take all at once, the captain attempted to advance a little nearer to their place, and kept three of them on board, but afterward the ſnow and contrary wind kept him off at ſea. At laſt they were obliged to take their ſtores out of the ſhip into the boat on the open ſea, and to unload them again at the next iſland, where they waited a week for better weather, and at the end of all narrowly eſcaped being loſt on a ſunken rock.

After a bleſſed abode of ten weeks, Andrew Graſſman returned to Germany by way of Copenhagen, and took the eldeſt miſſionary *Matthew Stach* with him on a viſit to the congregation. But I ſhould have ſaid, that they firſt were preſent at the marriage of the ſecond miſſionary, *Frederic Boehniſh* †, with young Ann Stach; and juſt while they were at dinner, they had the joy to ſee the firſtling Samuel, whoſe return had looked very dubious to many, come quite chearful back again.

§ 3.

With reſpect to the labour among the heathen, it had but a poor aſpect in the beginning of the year. It is true, there was often a ſtirring among them, eſpecially

† His colleague John Beck had been joined in matrimony a couple of years before with Roſina Stach.

when

when they told them ſomething of the Lord Jeſus and his ſufferings; but the hearts of very few were throughly rouſed out of death. Many withſtood the truth, particularly if they were reprehended for any thing. Thus when a certain woman, that was caught in a lie, was told, that at this rate ſhe would not go to God, but to the father of lies; ſhe anſwered with great impudence, that ſhe had no mind to go to God, nor to hearken to his word. As ſoon as the ſeverity of the winter was paſt, moſt of them went away, though they were not compelled to it by want, and in April the reſt followed them. At that time the brethren wrote thus: "Our "Lord only knows what part of the ſeed we have ſcat-"tered among them this winter, will remain in their "hearts. It is undeniable that the conſcience of one "and another has been touched; but the power of "darkneſs is ſtill too ſtrong for them *. At taking "leave we exhorted them, not to forget what they had "heard, but to think of it often, and to embrace the "grace tendered them, that their hearts might be truly "converted. They parted from us in peace, and, as "ſome of them ſaid, with a heavy heart. We pitied "the poor children the moſt; they had learnt very "prettily this winter, and had a particular love for us; "we would gladly have kept them, if the parents would "have conſented. We gave them their reading-books "with them, in which we had wrote ſome prayers and "many little exhortations; and as ſome of them "could read, we bid them read it to the others. "The heathen for ſeveral leagues round about us have "alſo been viſited, as often as wind and weather would "permit. The effect of it is but ſmall at preſent, yet "now and then ſome of them come and beg us to viſit "them ſoon again. O that grace may but once truly "ſeize and ſoften their hearts! It is not impoſſible "to the Lord. He can call that which is not, and "cauſe it to be."

* However, the brethren found afterwards, in viſiting them, a perceptible difference between theſe and the other heathen, not only in their knowledge and readineſs to learn, but alſo in their walk. And the approaching harveſt will demonſtrate, that they did not ſow in vain.

§ 4.

Void and fruitleſs as all now ſeemed to be, yet very ſoon after, this their wiſh began to tend towards its completion. The firſt joy with which they were regaled, was the already-mentioned return of Samuel Kajarnak after a year's abſence; and he not only returned ſafe, and without having ſuſtained any harm to his ſoul, but alſo brought his brother and his family with him, to gain whom had been the chief aim of his expedition. He ſtepped unexpectedly into the room while they were keeping the wedding-dinner of the miſſionary Boehniſh, and not only filled the brethren with ſo much the greater joy, as they had almoſt given him up, but alſo cauſed the gueſts then preſent a pleaſing ſurprize, to ſee the firſt Greenlander in whom grace prevailed ſo much, that amidſt all the temptations of the ſavages he had remained faithful, and had even laboured on their ſouls. He told us, that all he had heard here, he had made known to the heathens in the ſouth; that at firſt they heard it with pleaſure and wonder; but when after a while they were tired of it, and turned it all to ridicule and levity, then he retired in ſtillneſs, purſued his ſoul's edification with our Saviour alone, and kept every day an hour of prayer with his family. Towards the latter part he longed very much to be with us again, and now he could not poſſibly leave us any more, becauſe even in his abſence he had felt, how much we loved his and his family's ſouls. He had left his ſon a year longer among his friends, in hopes that it would prove an opportunity for them alſo to come hither and hear the goſpel.

But now there was alſo another perſon that increaſed the brethren's joy, and that was a young woman that inceſſantly entreated them to take her into their ſervice, as ſhe had nobody to take care of her. However, as they could perceive no true deſire in her after the word of life, but ſuppoſed ſhe had nothing but temporal views, they ſhewed her ſome kindneſſes and diſmiſſed her. After ſome time ſhe came again, and complained with tears that ſhe could not hold out any longer among the heathen, who all deſpiſed her and fell hard upon her, becauſe ſhe could not join in their ways any longer, as her

whole

whole desire was, to be converted. Upon this they took her in at the colony, where she continued with the Danish missionary, earnestly supplicating for grace; she increased so fast in the most necessary knowledge, that he baptized her before the end of the year.

The third comfortable instance was a young woman in New-Herrnhut, who was also very much laid hold of, and spoke of the value of grace to all that would hear her, but more especially to the children. She did not want for contempt and opposition. Among the rest, they once bid her hold her tongue, adding that when they hearkened to her and reflected upon that matter, they grew sick; they meant, that they felt an uneasiness in their hearts, which was disagreeable to them. But she replied, that when she was sick, she was made well by prayer.

Concerning the fourth joyful instance, I find something more noted down here and there, and will concisely collect the Brethren's own words in one view. "In one Greenland house, where all the rest were still "dead and full of opposition, there was one young wo- "man called *Passinek*, who was very much affected. "One time, when we were speaking at a meeting, she "held her hands before her face to hide her tears, and "secretly sighed, O Lord! let thy light break through "the very thick darkness. Another time we saw her "kneeling behind a rock, and only heard the following "words: O God, thou knowest that I am very much "corrupted from our first parents, have mercy on me! "When she was afterwards asked what she was about "there, she answered: Because I now begin to believe, I "pray every day in secret to God to be gracious to me. "Upon this she was taken under more express instruc- "tion, and once when she was directed to stedfastness "and continuance in prayer, she herself began to weep "and pour forth the following ejaculations: O Jesus, "my heart is very much corrupted, O make me truly "humbled and grieved about it, because thou wilt have "it so; take away the bad thoughts from me, and form "my heart so, that it may be pleasing to thee. And as "I know but little of thy word as yet, give me thy Spi- "rit to instruct me." The rest of the people of the

" houſe where ſhe lived, were put to ſhame and touch-
" ed with the example of this damſel, and yet had no
" inclination to follow it; therefore they hated her, and,
" contrary to the cuſtom of the Greenlanders, treated
" her very ſharply, and would ſcarce allow her to go
" any more to the meetings; and when they removed
" their habitation, ſhe was obliged to follow them,
" though ſhe would have been very glad to have ſtaid.
" But in a few days ſhe came again, and entreated us
" to take her into our ſervice, and afterwards could ne-
" ver be prevailed on by good nor bad words to leave her
" teachers.

" One could perceive a particular deſire in this perſon
" to experience the power of Jeſus's blood. She was
" never weary of hearing of it, and ſoon began to con-
" feſs and ſpeak of it before others. When any hea-
" thens came on a viſit, ſhe went among them directly,
" and, whether aſked or not, told them why ſhe lived
" here, what ſhe had already experienced by the teſti-
" mony of Jeſus's ſufferings, and how ſhe wanted to be a
" partaker of all the bleſſings treaſured up in it. By this
" always ſome, and now and then perfect ſtrangers,
" were very much affected. Therefore ſhe was taken
" into a more immediate preparation for baptiſm, and
" we endeavoured to give her a right conception of the
" inſtitution, deſign and operation of this holy ſacra-
" ment. And now her ſteady declaration was, that
" ſhe no more believed that Jeſus is the friend of ſinners
" becauſe we had told her ſo, but becauſe ſhe expe-
" rienced it in her own heart. Now as we had diſ-
" covered in her a moſt ardent longing after the blood
" of ſprinkling and the energy of Jeſus's death, and as
" ſhe had repeatedly uttered her great deſire for bap-
" tiſm; therefore on the 30th of October ſhe was bap-
" tized in the name of the holy Trinity, and the name
" *Sarah* was given her. Many Greenlanders were pre-
" ſent, moſt of whom were moved by the power of the
" Lord, and ſome beheld and heard with tears. Bleſſed
" be God for this time of grace!"

§ 5.

§ 5.

Through this there commenced a new ſtirring among the Greenlanders. Many had a deſire excited in them to become ſo happy as theſe their country-people, and begged to be often viſited. The Brethren alſo endeavoured to make the example and teſtimony of theſe firſt-fruits of ſervice to others, and took them ſometimes with them to the heathens, to convince them by living epiſtles that the word of the croſs is the power of God unto ſalvation to all them that believe, and that it has efficacy enough to new-mould their hearts, minds, tempers and all faculties. Neither was it in vain. They bore witneſs to the grace that our Saviour has purchaſed for all men by his blood, and which they had now experienced in their own hearts, and this they did with ſuch frankneſs and ſpirit that the infidels themſelves were amazed. Moſt of them were touched, and ſome were fully convinced that they were ſinners, and ſtood in need of the blood of Jeſus; which otherwiſe was ſo hard for them to believe. An old grey-headed man ſaid, that the name of Jeſus was impreſſed on his heart, and that wherever he was, he was always thinking *Jeſuna!* i. e. O Jeſus! which word he had heard ſometimes in prayer. The brethren expatiated further upon it, and counſelled him to call continually upon this ſaving name in all places, and then life would be imparted to him.

Another time when the brethren had travelled alone ſeveral leagues ſouth to the heathen that had lived with them the preceding year, and who had at ſundry times deſired them to viſit them, they write, "Our Saviour "gave entrance to our teſtimony, and there was ſcarce "one diſcourſe held during theſe five days, that did not "touch ſome of their hearts. We ſee viſibly that the "Lord is ariſen to build up his Zion here in Green-"land alſo, which has ſo long lain waſte. In the "mean time Samuel frequently kept hours for prayer "at home with the Greenlanders, neither hath Sarah "been inactive among her ſex and the children. But "eſpecially if there are any that are laid hold of by "grace, ſhe enters into frequent converſations with "them about the ſtate of their hearts, directs them, with "all their miſery, according to her own experience, to

"the

„ the Lamb of God that taketh away the ſin of the „ world, and in ſhort ſeeks all occaſions to gain ſome- „ thing with the talent entruſted to her.„

The heathens alſo that came from remote places and viſited them, went away with a bleſſed impreſſion of the converted Greenlanders teſtimony. In June many Southlanders came hither as they paſſed by. The brethren could not rightly learn the place of their abode (which was very far off and poſſibly quite on the eaſt ſide) becauſe they could not perfectly underſtand their dialect, which they lengthen out in a kind of ſinging tone. The account of the crucified Jeſus, and his love to all men, was quite new and incomprehenſible to them; yet they were not averſe to it, but heard all with eagerneſs. In Auguſt many Northlanders pitched their tents by the brethren for ſome days. Though theſe ſuppoſed, they firmly believed all that was told them (for they were not perfectly ignorant before) yet they were often touched when the brethren told them of the right ſtate of a ſoul that really believes in Jeſus and loves him. They were particularly very ſtill and much ſtruck, when Samuel or Puſſimek (the latter being not yet baptized) gave them an account of their converſion. They wondered moſt of all at their prayers; they imagined they had learnt them by heart, and would fain have learnt them too. But they told them, they muſt firſt learn to know their miſery, and when they came to feel that, want and diſtreſs would teach them how to ſpread their deſires from the bottom of their heart before our Saviour.

A good many came alſo from time to time from the adjacent iſlands on a viſit for ſeveral days, and this was never without ſome effect. The brethren converſed frequently with them, and the interview was commonly concluded by one of the awakened ones with a warm exhortation or prayer, at which the ſavages often laid their hand upon their mouth as a token of their wonder.

§ 6.

Towards winter the little flock of Greenlanders that were in ſearch of ſalvation, was increaſed with another family.

family. The brethren now regulated their meetings anew, and chose to abridge themselves of part of their own usual private edification, in order to gain more time for instructing the heathen. For this end they began to translate the Harmony of the four evangelists into Greenlandish, in which work Samuel and Sarah rendered them great service, and enjoyed many a blessing for their own hearts. The brethren observed, that they used expressions, especially in their prayers, which it would have been impossible to have found out by the rules of grammar. They therefore always took good notice of such, and learnt to *speak* from their believing Greenlanders, after these had learnt to *think* from them.

In teaching these two persons, they endeavoured to acquaint them of all the truths necessary to salvation, because they were in a capacity of labouring upon others, and had often more opportunity than their teachers, of introducing something profitable among the savages. They particularly discovered a very lively active spirit in Samuel. He seldom omitted an opportunity of bearing his testimony before the Greenlanders, and confirmed it by his exemplary walk. As he was once upon a journey, he was invited by the natives to a dance at the sun-feast, and to rejoice with them at the return of the sun; but he gave them this answer, "I have now "another kind of joy, because another Sun, namely "Jesus, is arisen in my heart. Neither have I "any time for it, for I must hasten to my teachers, "who will soon have a great festival, to rejoice that "the Creator of all things was born into the world as "a poor child to redeem us." He uttered such a discourse upon this subject, as amazed them all; as his brother, who also concurred with him therein, told us. Yet when he was to go away, the savages made another trial, and would have him come only once to a dance some other time, because he had been always a great master in this art; but he replied: "They should rather "lay to heart what he had told them, for he was quite "in earnest." His brother, who is lately come to feel his misery and to long for grace, expressed himself to them in the same manner.

§ 7.

§ 7.

There were alſo traces of a work of grace among the reſt of the Greenland inhabitants, though attended with many viciſſitudes. It was the ſame among the baptized. Anna, Samuel's wife, being once dangerouſly ſick, was aſked, whether ſhe was ſtill afraid of death like the reſt of the Greenlanders? ſhe anſwered, "No, I know "well that I am very defective and ſtill tardy, but yet, "I truſt our Saviour will take me to himſelf in mercy." And during her ſickneſs, ſhe often prayed to our Saviour by day and night from the bottom of her heart. One might almoſt ſay, that her huſband prayed her well; for he had a ſtrenuous and ſtedfaſt faith which no obſtacles could baffle, and when he had a ſuit to make, he ſaid, "My Saviour, I know that all things are poſſible to "thee; now as thou haſt bid us aſk what we are in "want of, therefore I pray thee hear me even at pre-"ſent." And many times, what he prayed for, came to paſs.

But the malicious enemy plotted ſoon after to breed diſharmony between this firſt believing married couple, in order to bring a blemiſh upon the truth, and to render Samuel uſeleſs. Some miſchief-makers, out of rancor and envy, tried to make his wife believe, that he had taken her ſervant-maid for his ſecondary wife. Anna examined narrowly into it, and was ſoon convinced that it was only the wanton lies of wicked people that had fomented her jealouſy, and miſled her to utter hard words. Yet Samuel was alſo much aſhamed, that he had not ſhewn due patience and meekneſs when ſhe charged him with it. The brethren make this remark on the occaſion: "We ſee that our Saviour ho-"nours him more and more with the participation of his "honourable reproach; but at the ſame time he endows "him by his blood with more and more ſtrength to "bear it willingly after him."

Theſe now were the firſt good effects of the teſtimony concerning the crucified Jeſus, whereof one of the brethren writes at the cloſe of the year as follows: "As I was ſpeaking in the meeting of the wounds "and nail-prints of Jeſus, an inviſible power ſtirred in "my

" my heart and the hearts of all present. There has
" been a particular ſpirit of life among us for ſome time,
" ſo that ſcarce a ſoul has remained untouched, nay
" even the little children, that ſtill ſuck at the breaſt,
" begin to liſp the name of Jeſus and his blood.

" Here is our hand; us, Lord, aſſiſt
" To execute; moſt glad will we
" Thy helpers in all hardſhips be,
" Until we once together reſt."

THE NINTH YEAR 1741.

§ 1.

THE gracious working of the Holy Ghoſt was obſerved to be very powerful on the Greenlanders during the remainder of the winter; and many ſtirrings, to us joyful, diſcovered themſelves among the neighbouring ſavages, ſo that there were hopes of winning many of them as a triumph of their Redeemer's paſſion. Mean while the ſmitling Samuel, after he had aſſiduouſly helped in the tranſlations, and made a couple of bleſſed viſits to the heathen in company of the miſſionaries, haſtened to his happy exit. I will briefly recite their own words concerning it out of their Diary.

" In February we have been diligently at work in
" tranſlating the harmony of the four evangeliſts. Sa-
" muel and Sarah have aſſiſted us faithfully therein, and
" at the ſame time the words of our Saviour have prov-
" ed very lively to their own hearts. We diſcourſe with
" them every day about ſome truth or other, becauſe
" they can illuſtrate them to others better than we,
" which we often hear them do to our ſurprize. Sa-
" muel has alſo been twice abroad to tell the heathen
" ſomething of Jeſus the friend of ſinners. They would
" not hear him the firſt time, but turned his diſcourſe
" into ridicule. He came home with grief, and pray-
" ed our Saviour with tears to look in mercy upon his
" and his country people's miſery. Soon after, he went
" to Kangek, and found ſome hearers full of deſire,
" whom he told with alacrity, how good it was to be-

" long

" long to Jesus. We rejoiced with him at the grace our
" Saviour had bestowed on him. On the 18th he was
" uncommonly affected in a conversation about the
" blood of Jesus, and his love to sinners. The 21st he
" was taken sick of a cough, attended with pleuritic
" stitches. We spoke with him of the transitoriness of
" this momentary life, which should induce us to resign
" ourselves daily into our Saviour's hands. During our
" discourse he grew so faint, that he could neither hear
" nor see. We prayed with him, and during the prayer
" he came again to himself, and directly began himself
" to pray in the midst of the most acute pains so heartily
" and confidently, that we and all the Greenlanders
" standing about him were amazed. After that he found
" some mitigation. The 25th it seized him again so vio-
" lently, that his breath was often quite stopped. Yet
" amidst the greatest agonies, his carriage and mien was
" composed and solid, and when his domestics would
" talk any thing to him about earthly affairs, he desired
" them not to encumber his heart with such things, for
" he had our Saviour constantly in his heart and mind.
" When they once began to weep, he said: Don't be
" grieved about me; have you not often heard that be-
" lievers, when they die, go to our Saviour, and par-
" take of his eternal joy? You know that I am the first
" of you that was converted by our Saviour, and now it
" is his will that I shall be the first to go to him. If you
" are faithful to the end, we shall see one another again
" before the throne of the Lamb, and rejoice for ever at
" the grace he has conferred upon us. In the mean
" time he will know how to provide food for you all,
" and particularly for my wife." Then he entreated us
" to take the charge of her, and the rest that he left be-
" hind, both spiritually and temporally, and especially
" of his son Matthew, who was not yet returned from
" the south, and of one of the two little sons that were
" born to him the 1st of last January; he desired us to
" look upon these two as our own children, and to keep
" them here in case his wife should remove from us.
" Then we prayed with him, and sung some hymns,
" and he could join sometimes in singing. The 26th
" we spoke to him about the Lamb of God, how he had

" borne

" borne our ſins and the ſins of the whole world, and " that he prayed and ſweated blood in the great anguiſh " of his ſoule to redeem us from everlaſting pain and " anguiſh. He ſaid: he knew very well that his pain " was nothing to what our Saviour had endured for " him, and he believed too that he had not only de- " ſerved much greater bodily pain for his wicked life, " but eternal damnation beſides; yet he firmly believed " that the Son of God became man and ſhed his blood " to deliver him from all ſin, and to procure eternal " life for him. The 27th we ſpoke to him on Matt. x. 22. *He that endureth to the end, ſhall be ſaved.* He " was very much cheared by it, and told us that every " thing he had heard in the days of his health, was " now much clearer to his heart. He was much weak- " er in the afternoon; all the ſix days he had conſtant- " ly ſat upright, becauſe he could not move for exceſ- " ſive pain. The Daniſh miſſionary viſited him to-day, " as indeed he had done every day, and ſpoke to him, " becauſe he acknowledged the grace our Saviour had " endowed him with, and loved him very much. Now " juſt as we were ſpeaking with him of the goodneſs of " the Lord, he bowed his head and reſted it upon his " hands, as if he had a mind to ſleep. But we ſoon " perceived that he was near his departure; therefore " we kneeled down, and committed his ſoul to the arms " of Jeſus. His wife Anna and his brother Kuyayak " were very reſigned, quite contrary to the cuſtom of " the Greenlanders, and deſired us to bury him accor- " ding to the manner of believers. Accordingly we " carried his corpſe into our houſe, dreſſed it in white " and laid it in a coffin. The 28th the miſſionaries, " factors, boatmen and Greenlanders of the colony " came hither to his interment. Firſt we ſung ſome " hymns, that uſed to make a particular impreſſion upon " the deceaſed. After a diſcourſe on John v. 24—29 " four Greenland boys carried his remains to our new " burying-place, which was at the ſame time conſe- " crated with this tranſaction. At the grave one of the " Daniſh miſſionaries gave a ſhort exhortation to the " company preſent, on the words: *I am the reſurrection* " *and the life*, &c. and told them that a believer does

" not

" not die, but at his departure begins truly to live, and " lives for evermore. Then we kneeled down upon the " ſnow under the canopy of the firmament, and gave " back to our Saviour this our firſtling, with our " bounden thanks for the grace he had imparted to us " and this our happily departed brother, ſince we had " been acquainted together. The Greenlanders won- " dered at all that they ſaw and heard, becauſe it is " perfectly contrary to their way for people to be ſo " willing, active and affectionate in the laſt offices to a " corpſe, except it is their neareſt relation.

" Now, tenderly beloved brethren, you may eaſily " imagine how it was with us at this event. Should we " conſult our reaſon about it, we ſhould certainly not " know what to think. For we know beſt, what a " jewel and what a help our late brother has been to us, " eſpecially in tranſlating, for we needed but to tell him " a verſe with half Greenland words, and he knew " directly how to model it according to the Greenland " idiom. We have viſibly perceived this winter that " our Saviour accelerated his conſummation. He was a " lively active witneſs among his people, and anointed, " ſerious and ſolid both in his diſcourſes and prayers. " We have ſeen that his teſtimony has been a bleſſing " to many ſouls, and have perceived by the ſequel, that " even through his going home to our Saviour, more " ſtirring and life takes place among the Green- " landers."

§ 2.

This was ſoon diſcernible in his widow, who often recollected the words of her huſband with bleſſing, yielded more room to the work of the Holy Spirit, and gave real proofs that ſhe was not like the other heathen who have no hope. But as ſhe had now no provider, the brethren took her and her children under their care, that want might not drive her to her heatheniſh relations before we could ſtation her in ſome proper Greenland family again.

Samuel's departure had alſo ſome good effect on his brother Kuyayak, who had hitherto no full mind to be converted. " It is true (ſaid he) I have been as

" yet

" yet undetermined whether I would remain with you " or not. But ſince I have ſeen how faithfully my bro- " ther adhered to the Saviour, and how joyous his end " was, I very much regret my negligence, that I have " not taken better notice of the words of our Saviour; " but now I am come to a reſolution to follow my " brother's example, that I may die with chearfulneſs " when it ſhall pleaſe God." But alas! ſoon after, his wife dying, he was again irreſolute. Her end was very different from Samuel's, for as ſhe was not endowed with the ſame ſpirit in her life, ſo there was ſuch a glaring diſparity in her ſickneſs and death, that it was conſpicuous in the eyes of all the Greenlanders, and animated them to a zealous emulation of Samuel's inſtructive example. Only it had not this effect upon her huſband. In the ſpring he went with his family to the iſlands, as all the Greenlanders are wont to do for their livelihood. The farewel was attended with tears on both ſides, he as well as all the reſt promiſed to think frequently on what they had heard during the winter. When he came on a viſit, he aſſured them that he had not yet forgot it; and that word particularly recurred often to his mind, that Jeſus had ſhed his blood for ſinners. He came alſo according to promiſe, and lived the following winter with the brethren; but as to his converſion it came to nothing, for the next year he went quite away towards the north, and on the way he loſt his life.

Of his ſon Kuanak they had better hopes, but alſo more trouble about him becauſe of the inconſtancy of his father. He was a boy of a baſhful but childlike mind, ſhewed a hearty love to our Saviour and to thoſe that believed, and was often ſeen alone at prayer. He was indeed obliged to go with his father to the iſlands for food, but ſeldom miſſed an opportunity of viſiting his teachers, who found ſo much the greater deſire in him after the word of life, the more he learnt to diſcern the difference between believers and unbelievers. " I " am often quite anxious (ſaid he) among the heathens, " therefore I implore our Saviour to give me grace and " ſtrength, that I may never ſtray from him; for I can " find reſt no where, but when I caſt myſelf at Jeſus's

" feet, and lay my heart before him in the condition it " is in." He had a great deſire to have ſtayed with his teachers, but was obliged at laſt to follow his father on his voyage to the north, and after his death he came back as a poor cripple.

Grace diſplayed itſelf powerfully even on refractory adverſaries. Okutſuk the ſingle woman, who had returned ſuch an impudent anſwer to the reproof given her for lying, and had loſt herſelf this ſummer among the ſavages, having been a ſpectator of Samuel's edifying exit, came again and ſaid, That though ſhe had been ever ſince among the heathen, yet ſhe had been deeply convinced of her miſery, and had now an ardent deſire to experience the power of Jeſus's blood in her heart, and to be baptized. She perſevered in this mind with great zeal, and at laſt forſook her great and wealthy family, and came again in the winter to the believers.

The faithfulneſs of Ippegau in felling the brethren victuals at the time of their extreme diſtreſs five years ago, was requited him in his children. His daughter, who lived at the colony, was very powerfully laid hold of, could ſeldom hear an exhortation without tears, and earneſtly longed that our Saviour would be gracious to her, and waſh away her ſins with his blood *.

§ 3.

Such inſtances of heathens of both ſexes, in whom the grace of our Saviour demonſtrated its power, excited the reſt to come oftner to viſit us, and to give more diligent heed to the preaching of the goſpel, which they did with an impreſſion from whence abundant fruit might be expected in time. The miſſionaries turned this good diſpoſition to advantage, and made many excurſions to them. I ſhall only tranſcribe a compendium of one out of their diary.

" As our Greenlanders would go to viſit their friends " at Kangek on the 10th of January, it was thought " proper that one of us ſhould go with them, to inſtruct " them and the inhabitants there. We fortunately " came to a place where there were ſix houſes and

* Twenty years after, many of this man's family and poſterity have been ſeized by grace and baptized.

" many

" many people. In the evening I and Samuel *, ſpoke " with the men, Sarah of her own accord accoſted the " women, and Kuanak the boys. They lead a quiet " life here. The 12th I went to another place where " four houſes ſtand. We ſpoke with the people, and " perceived a ſtirring among them. But in one houſe " we could ſpeak nothing, they were quite taken up " with lamentations over ſomebody that was dead. " The 13th our Saviour gave me grace to ſpeak of his " ſufferings with impreſſion. They had a deal of talk " among themſelves about it. Some embraced the word, " and were deſirous of hearing more, but others ſecretly " murmured that we interrupted them in their diverſions. " My heart rejoices to ſee how our baptized people " ſcatter abroad the ſeed they have gathered at home; " and I take notice that our Saviour bleſſes it. The reſt " are badly off: They can no more conſort with the " heathens, for they are enlightned and convinced by " the words they hear every day; and yet they have not " ſtrength enough to break through. Many of the " inhabitants here are wrought upon. We had a bleſ- " ſed converſation with them till late at night. The " 14th we went to Kangek again. Our Saviour gave " us grace to ſhew the heathen fundamentally the true " ſtate of their hearts. Some confeſſed the roguery of " their legerdemain, and Kaſſiak the great conjurer † " begins to be aſhamed. In the evening one of them " began to ſing and dance. I went to him and aſked " him, if he knew what our Saviour had done to redeem " us? He ſaid, No! Then I told him, that he had " permitted his hands and feet to be pierced through " with nails, and that people put vinegar and gall to his " mouth to drink, that he might do penance for our ſin- " ful abuſe of our members, and conſecrate them for " his ſervice, &c. At this he was abaſhed. I ſpoke " with the people all the evening upon this ſubject, and " felt well among them. The 15th there was a par- " ticular motion of grace among the men, as I ſpoke to " them of the atonement by the blood of Chriſt. The

* At that time Samuel was ſtill alive.
† One of his ſons is now baptized.

" 16th I viſited in another place. The Kangek people
" always think, that all muſt be read out of a book, and
" when we come, they aſk directly where our books are.
" Sarah told them, the Holy Ghoſt was the beſt ſchool-
" maſter; if he rules in the heart, and makes the word
" of God to become truth in one's ſoul, then a perſon
" can alſo ſpeak without book. In Tettamak's houſe *
" powerful effects of grace were felt, and ſome confeſſed
" that they were corrupt and wanted a Saviour. On
" the 18th was a violent ſtorm, which drove in the
" windows, and blew many things belonging to their
" boats into the ſea. I deſcribed to them our Saviour's
" omnipotence, and how he could make a final end of
" them and all creatures in a moment: But he would
" wait longer for their converſion, becauſe he loved their
" ſouls, and muſt have multitudes more as the reward
" of his ſufferings. Some of them deſired me to pray for
" the averting of the ſtorm. I told them, if they were
" afraid, they ſhould pray themſelves. They replied,
" they could not; and I added, I would not, becauſe I
" thought it was our Saviour's good pleaſure that a
" ſtorm ſhould rage once. The 19th ſome of them
" viſited me. I put them in mind how many years they
" had heard of God, and, as they pretended, believed
" in him and called upon him in their diſtreſs: But they
" had ſtill no right knowledge of Jeſus, and the reaſon
" of his coming into the world, and what he had pur-
" chaſed for us by his ſufferings and blood-ſhedding, and
" much leſs had they any vital experience of it, but
" would rather hear of other things than this one thing
" needful. They acknowledged it to be true, deſired
" more inſtruction, and begged that when we could not
" come ourſelves, we would often ſend Samuel to in-
" ſtruct them. The 20th I ſpoke of our Saviour's re-
" ſurrection, and counſelled them to ariſe from the ſleep
" of ſin. It affected them, and many reſolved to go
" with us, to get more information about our Saviour.
" In the evening Samuel ſpoke with peculiar energy of
" the bleeding Reconciler, who yielded up his members
" to ſuch a painful death, that we ſhould not employ our

* A noted ſorcerer and murderer, whoſe children in proceſs of time were reſcued and ſaved.

" mem

" members any more in the ſervice of ſin, but as inſtru-
" ments of righteouſneſs all the days of our lives. The
" 23d the weather was ſtormy. Now as they had no
" victuals, I told them that God did not willingly
" afflict and grieve the children of men, but only to rouſe
" them to reflection, that they might look through his
" works to himſelf, thank him for his gifts, and not
" abuſe them in ſin and luxury. The 24th I reminded
" them once more of all that they had heard of the love
" of our Saviour to their ſouls during this laſt fortnight,
" recommended them to his grace, and invited thoſe
" that had a pleaſure in hearing God's word to viſit us.
" And one family did follow us to our home."

§ 4.

Among theſe was an unmarried Greenlander, called Arbalik, in whom the grace of our Saviour had greatly diſplayed itſelf, and as he was of a briſk temper and bright genius, the brethren had good hopes that the Lord would prepare him in time for an uſeful inſtrument among his people. But he could enjoy the benefit of inſtruction only two months, after which he was obliged to follow the head of the houſe and his family a great way off, a hunting and fiſhing; and now time muſt ſhew whether this ſcholar of grace would preſent himſelf again ſoon, or many years hence, or never any more. Thus they were always obliged to ſow in hope, and to leave it to the Lord of the harveſt when and how they ſhould reap the fruit; for as yet they could not ſee how the roving Greenlanders could be accuſtomed to ſettle and dwell together. But their hopes of this youth were ſoon revived, for he miſſed no opportunity of viſiting his teachers, and as faſt as he could, he extricated himſelf and his mother from the houſe-company they lived with, and came to the brethren intirely. They received theſe two people with joy, made them a tent, and lodged Samuel's widow, her children, and Sarah with them, and theſe Arbalik was to maintain as their provider. Afterwards when he made an excurſion to the iſlands with his family for proviſion, he did not conceal the grace he had enjoyed, but rejoiced when he found hungry hearts among the heathen to hear him; yet at the ſame

time lamented that he himſelf was ſtill ſo wretched and ignorant.

§ 5.

This was the only family that dwelt this ſummer with the brethren. But in October three numerous families took up their winter-quarters there, moſt of whom had an earneſt deſire after a Saviour. The brethren did their beſt to teach and ground them in the doctrines of the goſpel; and in this the tranſlation of the harmony of the evangeliſts, which was finiſhed this month, was of eminent ſervice. A diſcourſe on John vii. 17. *If any man will do his will, he ſhall know of the doctrine whether it be of God*, was premiſed as a preparative to the daily reading and expounding of the Words or Sayings of Jeſus, which was rarely done without benefit; and they afterwards ſaw manifold tokens of its bleſſing. And that the Greenlanders in tempeſtuous weather, when frequently no one can put their head out of doors, might not be deſtitute of the means of edification, the brethren committed a family-meeting to Arbalik and Kuanak, in which they ſhould ſing, pray, and repeat the inſtructions they had heard to their people; and this alſo had its uſe.

The children had a ſchool begun again, and this time there were eight in number. A new ſtirring was perceived among them, they ſpoke of the ſtate of their hearts as far as their underſtanding reached, and often with much more feeling than the adult. Kuanak's ſiſter, twelve years old, was deeply touched by the word of Jeſus's Paſſion, and ſometimes of her own accord took the children together, ſpoke to them, and prayed with them ſo heartily, that the brethren could not hear it without joy and reſpect. Once when two of the teachers were dangerouſly ſick, the children came much to them, kneeled down by their beds, and prayed with tears to our Saviour that he would ſpare them longer to them; and their prayers were heard.

§ 6.

But as the number of the brethren was diminiſhed by Matthew Stach's laſt year's viſit to the congregation, and as it was reduced ſtill ſmaller this year by the departure of Chriſtian

Chriſtian Margraf to Germany, who was often ſick, and beſides could not learn the language; therefore *Daniel Shneider*, a Moravian, was ſent to aſſiſt them in their ſecular avocations for a year, but if he found an inclination and could learn the Greenland language, it ſhould be at his option to ſtay there.

A Greenland boy and a ſingle woman, whom Mr. Paul Egede took with him laſt year from Chriſtian's-Hope, came back with the ſhip. The boy was our Arbalik's brother, and would gladly have ſtayed with him, but he was directed to the miſſionary Mr. *Drachart* at the colony.

Though it is not in my power to give a complete account of the Daniſh miſſion, for want of adequate and authentic memoirs, yet I cannot omit giving ſome account here of the neighbourly friendſhip and mutual ſervices between this Daniſh and the German miſſionaries. This miſſionary came into the country with two catechiſts in 1739. By ſome particular monuments of grace among our Greenlanders, he was induced to enter into a cloſer acquaintance with the brethren, conferred often with them about the beſt method of reaching the hearts of the heathen, viſited them often in company with them, and as the event teſtified, not without a bleſſing. He alſo believed it could not be wrong, nor any diminution to his office and church-order, if he deſired their aſſiſtance in the preparations for baptiſm, ſo as they made uſe of his aſſiſtance on the like occaſions of theirs. He poured out his grief to them, whenever he did not directly ſee all that fruit from his labour which he wiſhed for; though the brethren ſaw apparently that the Lord was with him, for they could point out to him many a ſoul among his flock of Greenlanders, that had not only a dictated head-knowledge, but a true deſire after grace in the blood of Jeſus, though they were not yet quite ſtedfaſt and immoveable. Now as he deſired their counſel according to their inſight and experience, they adviſed him not to aim ſo much at having a great number, as at bringing thoſe that were awakened by the word to a true foundation and vital knowledge, and therefore, beſides the general and perſonal inſtructions, to promote fellowſhip alſo among thoſe few, that ſo when he could not be with them, they

might incite and encourage one another, and ſpread their petitions before our Saviour. He diſcerned the propriety of this counſel, and its benefit and uſe ſhewed itſelf plainer from year to year.

The brethren cloſe the diary of this year with theſe words: "Now, dear brethren, you will ſee pretty "clearly by theſe accounts what our Saviour hath done "for us as well as the Greenlanders hitherto. We find "in reality matter enough to adore him for his mercy, "and for the proofs of his grace and glory: Yet when "we examine ourſelves before his face, we muſt confeſs "with ſorrow and humiliation that we are poor in truth. "But we pray to be poorer and viler in our own eyes, if "we are only ſtronger in the blood of the Lamb, that "we may labour among the heathen with courage and "faith, till a flock of Greenlanders fall down with us "and adore at the feet of the Lamb of God, who bled "to death for us. He hath ſaid it, he will do it, and we "believe it."

THE TENTH YEAR 1742.

§. 1.

MATTHEW Stach, the miſſionary that had been longeſt here, who went two years ago to Germany, returned this year with his wife, and brought another brother with him to take care of the children. When he went from hence, he arrived juſt opportunely, in December, to the ſynod of the brethren's church in Marienborn, and thus could deliver in to the convocated ſervants of the church a verbal account of the miſſion in Greenland. Not long after he accompanied the Count in his journey to Geneva: In his return through Switzerland, Wittenberg, and Franconia, he rejoiced our friends, as well as afterwards his old acquaintance in Herrnhut, with his viſit and relation, and abode the reſt of the ſummer in Wetteravia. December 12, 1741, being in Marienborn, he was ordained a prieſt by Polycarp Miller, then biſhop of the brethren, and ſoon after ſet out on his return to Greenland.

January

January 24, 1742, he preſented an humble petition at Copenhagen, requeſting the abrogation of ſome galling reſtrictions both in their ſecular and ſpiritual proceedings, and the worthy college of miſſions having delivered in their ſentiments, he was honoured with a moſt gracious edict, dated March 16, 1742, fully to his ſatisfaction; in which, among other things, are the following words in Daniſh, relating to his ordination, and his miniſterial office reſting upon it: *At vi allernaadigſt ville, at denne ordinerede* Matthæus Stach *maae herefter være de Grønlandſke Mæriſke Brædreres ordentlige Lærer, og i den qualité forrette Daaben og alle hos dennem forfaldende* Actus Miniſteriales, *&c.* In Engliſh thus: "It is our gracious "will, that the now ordained Matthew Stach ſhall be "henceforward the regular teacher of the Greenland "Moravian brethren, and in that quality may admi- "niſter baptiſm, and all miniſterial acts uſual among "them," &c.

April 23 he ſet ſail for Greenland, but contrary winds retarded his landing till July 17. He brought ſome building materials to enlarge their houſe, which was become too ſmall for their dwelling, and eſpecially for the meetings of the Greenlanders. But the brethren were obliged to defer the building for awhile, and in the mean time two of them moved into a Greenland-houſe, that the natives might have room for their meetings in the European houſe. About this time a fire broke out in it during a violent ſtorm, but he who commands the elements graciouſly averted any devaſtation.

Daniel Shneider went away with this ſhip on his return. The brethren would have liked if he had ſtayed there another year, becauſe they had various ſcruples about this voyage; but as he had no expreſs inſtruction from the congregation to ſtay, and as he could not adapt himſelf to the Greenland way of living, they diſmiſſed him in peace. From the ſouthern colony Frederic's-Hope, where the captain was obliged to unload ſome things, he ſent word that he was well. But ſince that time neither he nor the ſhip was ever heard of. This was the only brother that was caſt away in the many voyages to and from Greenland, though theſe ſeas are overſpread with danger, on account of the frightful

ice,

ice, and numbers of ships perished by it in the first years.

§ 2.

During the two years of the missionary Stach's absence, only one Greenland woman had partook of baptism. But yet the doctrine of Jesus had evidenced its efficacy, and stirred up many souls, from whom they promised themselves a plentiful harvest by and by. Many Greenlanders indeed removed from these parts towards the north, and persuaded the late Samuel's brother Kuyayak (as mentioned already) to go with them, and consequently his son, his daughter and servant-maid were obliged to go too, though they were strongly laid hold of and would have been glad to have stayed. But this vacancy of hearers was soon filled up, and the district supplied with new inhabitants. Among these were two of Samuel's relations, and several more of those to whom he fled after his baptism. These informed us that he had told them many things about Jesus, which though they did not then understand, yet they had often pondered upon, and they said they were now come into this neighbourhood to be better instructed. And it was evident that these were not empty words, for many of them were not satisfied only with the meetings, but came singly to hear more of Jesus and his redemption, and they gene rally accompanied the conversation with this ejaculation: "O "that God would open my eyes, and purge my ears, that "I might rightly understand this matter and be happy."

It is true, they were not all of this mind, for the southlanders in general are a very uncivilized people and vastly tenacious of their heathenish customs. There was one of their boat and tent-comrades, called Nauagiak, whom they no more liked because his mind was turned from their ways, and therefore they secretly left him behind them on land, when they rowed off. He came with his family directly to the brethren, and it was soon perceived that there was a work of grace going forward in their hearts, and that they were rejected by the world in order to be partakers of a better inheritance, so as it had been with Samuel and his family.

Even external disasters brought some to more consideration, and made them desirous of hearing God's word again.

again. Once when they aſked an old acquaintance, whether he ſtill knew what was told him at his laſt viſit? he anſwered: Yes, he knew ſtill what they told him about one Jeſus, whom his malicious country-men had faſtened up with nails to a piece of wood; and added, that a little while ago he overſet in his kaiak, and could not recover himſelf, and as he lay under the water, he thought: Now I muſt die, and my ſoul will probably go down to the bad ſpirit. But he cried in his inmoſt parts: "O thou who art above, take my ſoul to thee." That inſtant came two Greenlanders, and raiſed him up. Afterwards whenever one told him, that Jeſus was called a Redeemer or Reſcuer, who had delivered us by his blood from ſin and eternal death, and gladly helps all that call upon his name; he would cry out: O that great Reſcuer!

§ 3.

The viſits that the miſſionaries made either accidentally with the factors and for the ſake of proviſions, or expreſsly to ſee the heathen, always furniſhed opportunities to ſow the good ſeed anew, or to water what was ſowed, and the Lord let them often ſee the footſteps of his benediction. The firſt viſit was from Jan. 30 to Feb. 7. They met this time with many people, but few had open ears and hearts. Yet they could ſpeak of the Lord's death to ſome with effect. Thus a few weeks before, our Arbalik had related ſomething of our Saviour's dialogue with the woman of Samaria to a woman here; this had ſuch effect upon her, that ſhe now enquired with longing after that living water for all that thirſt. This preſented an opportunity to ſpeak more amply with her and ſome other attentive hearers, about believing in Jeſus who was crucified, and is the true God and eternal life, and to explain to them the type of the brazen ſerpent, and the exclamation of John: *Behold the Lamb of God*, &c. It was always perceived that they were particularly affected, when one ſpoke to them of our Saviour's bloody ſweat and his wounds. "And as our own hearts (the brethren "write) were uncommonly enflamed by it, the words "came ſo fluently that the one wondered at the other's gift "of expreſſing himſelf. All the glory appertains to the

"Spirit

" Spirit of God, it was he that in the hearts of the " heathens caſt a divine light on our wretched ſtammer- " ing. But eſpecially was the heart of the abovemention- " ed woman opened like the heart of Lydia; for though " ſhe had heard a great deal from us and our Sarah all " the day, yet ſhe ſent her ſon to fetch us again in the " night to her houſe, to tell her more. But then we " had to do with a ſorcerer. He did not deny that there " was a God, that made all things and governed the " world, but he pretended that he alſo had received a " divine power from Torngarſuk, or, as he expreſſed " himſelf, he was alſo god, (not indeed over believers, " his power had no influence on them, becauſe they had " committed themſelves to the protection of another " God) but he had a power over all that adhered to " Torngarſuk, and his art could be of ſervice to them. " Our Saviour gave us grace to convince him before " them all, of his wretched and unhappy ſtate."

§ 4.

Our brethren found in general that the believing Greenlanders had made a good preparation for them among the heathen; for wherever they ranged for food, they ſpread the doctrine of Jeſus, and every evening had a meeting with thoſe that deſired it for ſpeaking and praying. They did not always expreſs themſelves quite right, yet it was viſible that they had attended with more advertency to the inſtructions, and eſpecially to the reading of the holy ſcriptures, and had imbibed more, than one could have thought. Thus one of them being aſked, Why he did not according to cuſtom eat of the raw fleſh, and drink the warm blood of a rein-deer juſt ſhot? gave this anſwer: God had forbid it his people in the law, and he ſaw his teachers let the blood run off, and he would follow their example. He gathered this purely from the ſcriptural relation, for no one had preſcribed any thing herein to the heathen. About Arbalick's mother, who died without being baptized, they write: " While " this old Greenland woman was alive, it made a great " impreſſion upon her that our Saviour called ſome at the " ſixth, ſome at the ninth, and ſome at the eleventh hour, " and ſhe ſaid repeatedly: I have been called in the

" laſt

"laſt hour. We could not get to her in her ſickneſs, "but her youngeſt ſon accompanied her departure into "eternity with affecting recommendatory ſinging and "prayer."

One of Mr. Drachart's baptized ones was once obliged to lodge all night in a houſe, where above a hundred were aſſembled to a dance. He knew not what to do to avoid both the temptation and the noiſe, but he went out, fell upon his knees, and begged our Saviour to uphold him. Then he went with fortitude into the houſe, and bid the heathen be ſtill, for he had ſomething better to ſay to them; and if they did not, he would take their drum from them and trample it under his feet. They were ſtill, and he witneſſed with ſuch power, that ſome of them were very much affected. Nay our Sarah once took away their drum and broke it; but afterwards we admoniſhed her not to meddle with the ſports of the heathen, but only ſpeak ſimply with thoſe that liked to hear of our Saviour, and for the reſt behave herſelf quiet.

§ 5.

Thus zealous were the firſt that ſet out in chriſtianity, both in word and deed, to bring the infidels off from their errors and to lead them to Chriſt. The miſſionaries availed themſelves of this to good advantage, becauſe they could not go to the natives at all times and in all places, and becauſe alſo the heathen could not make the ſame objection to the teſtimony of their believing country-people, which they had formerly made to the miſſionaries, and which many ignorant minds even in Chriſtendom make uſe of as an excuſe for their lukewarm ſtate: "You are another ſort of people than we; "it is your profeſſion, you have ſufficient time and ca-"pacity to meditate upon theſe things." They now beheld examples of their equals, who had been no better than they, and yet were now become quite other people through the grace of Jeſus, and freely ſhewed forth the praiſes of him who had called them out of darkneſs into his marvellous light.

But alas! how eaſily does an inexperienced ſoul deviate into bye-paths, as ſoon as ſelf-conceit mingles itſelf in a well-meant thing. This betrayed itſelf in our Greenlanders

landers alſo, and too often embittered the joy of their teachers with a tincture of grief. For inſtance they write: "We have obſerved for ſome time paſt, that our Sarah "has been petulant, unruly, and made light of things. "We repreſented it to her, reminded her of the "grace our Saviour had beſtowed upon her, and exhorted "her to remain faithful and not to undervalue the blood "of Jeſus! Her heart ſoftened, ſhe acknowledged her "fault, and heartily entreated our Saviour for forgive-"neſs and grace to amend. But this did not ſhew itſelf "ſo haſtily. Afterwards we found, that the root from "whence theſe bad ſymptoms proceeded, was lofty "thoughts of herſelf on account of the diligence ſhe had "beſtowed on the heathen, and the bleſſing attending "it. We pointed out to her the corruption of her heart, "and bid her reflect on the deplorable plight ſhe was in "when our Saviour firſt ſhewed mercy to her, and what "ſhe then felt. She burſt out a crying, and ſaid: Ah "now I plainly feel, that I have gradually departed "from the happineſs I then enjoyed, and our Saviour is "become a ſtranger to me. Now when I pray, I find "no comfort notwithſtanding in my heart, and it is as "if I could not find the way to him again. We kneeled "down with her, and prayed our Saviour to reveal him-"ſelf to her heart afreſh. She was deſired to pray too, "but ſhe could not utter a ſingle word for weeping. "However we have obſerved, that ſince that time ſhe "has been very little and lowly in her own eyes, and "has been favoured with a free acceſs again to the "Friend of the ſinful and miſerable."

Mr. Drachart had obſerved the very ſame failing in his baptized-ones, that as ſoon as they had acquired ſome knowledge of divine things and could ſpeak about them, they ſet themſelves up for teachers, and entertained high thoughts of themſelves. Therefore they found that it was neceſſary to proceed very cautiouſly in the manner of teaching them, and that one of the prime articles they ſhould inculcate, muſt be that needful and happy point of *ſinnerhood*, or poverty of ſpirit, and the knowledge of one's own miſery and corruption; and that at the calling them forth to recommend the grace of our Saviour to the other heathen, they ſhould take care that they, as the diſciples of

Jeſus

Jeſus were bid to do, might not ſo much rejoice that their words proved of uſe to others, as rather, with deep bowedneſs of heart, that their own names were written in heaven.

§ 6.

In this manner the miſſionaries could with more profit and ſolidity rejoice in the aſſiſtance of their believing Greenlanders, and they found that it was not without effect even this ſummer; for in October thirty Greenlanders moved near them into their winter houſes. The brethren endeavoured to bring them into proper order in temporals and ſpirituals. When thoſe that removed to the north this year, went away, the brethren had bought a boat and tent of them, and given them to one of the heads of families upon this condition, that he ſhould provide for ſome widows and orphans, and train up the latter to buſineſs. The reſt of the poor were cared for in another manner. At the Greenland meetings and catechiſations they conſtantly read with bleſſing ſome of the harmony of the evangeliſts, they having this year tranſlated with more perſpicuity the laſt diſcourſes of Jeſus in St. *John*; they alſo explained that tranſlated hymn from verſe to verſe, *The Saviour's blood and righteouſneſs*, &c. becauſe of the incomparable matter it contained concerning free grace and the all-ſufficient merits of Jeſus; this and other hymns the Greenlanders learnt with great eagerneſs, and ſung continually in their houſes and at all their employments. There was many times ſuch an emotion in the meetings, that ſpeaker and hearers wept together, when words did not ſuffice to expreſs clearly what the heart was pregnant with. And this had often a better effect than the moſt regular and learned ſermon.

Beſides, the brethren began this year to form the Greenlanders into little aſſociations, which they called *bands* or claſſes, in which four or five perſons of the ſame ſex, and the ſame choir or ſtate, ſpoke freely and without compulſion of the ſtate of their hearts and their advances in the vital knowledge of Chriſt; and could mention and receive in love what they or any of them had to obſerve of themſelves or others. A brother or ſiſter had the direction of each band. Theſe bands conſiſted this time of two among the men, and four among the

women.

women. Every Sunday the brethren and ſiſters kept a conference among themſelves, though ſometimes they took one or another Greenlander to it, whom they could look upon as a helper in the little aſſociations, and to whom they could commit ſome kind of inſpection.

They kept ſchool conſtantly with the children and young people, of whom they had ſix. Grace could often operate more efficaciouſly on theſe tender minds than on the adult, as it did ſometimes through them on their parents. Thus a little girl talked almoſt every night to her mother about our Saviour and his love to poor ſinners and to the children, and deſired her to pray with her: This made the mother aſhamed at her own cold heart, and animated her to an earneſt purſuit after the real experience of the ſaving truth. Nay our Greenlanders once returned home from a viſit of the natives with an account that a child, who had once been with its parents to the colony, and had heard the miſſionary and his Greenlanders relate the hiſtory of the birth and ſufferings of Jeſus, had ſince then ſpoken ſo prettily of our Saviour and prayed to him, that all the heathen wondered at it; the child alſo begged its parents to carry it again to the believers, that it might hear more of the love of Jeſus. Bleſſed be he that cometh in the name of the Lord, and out of the mouths of babes and ſucklings hath ordained praiſe!

§ 7.

About this time five of the catechumens became candidates for baptiſm, perſons in whom there was a viſible work of grace, which took place in them this year, and partly in the laſt. They were, (1) the forementioned youth Arbalik, who had already delivered many a noble teſtimony among the Greenlanders. He had formerly been a pupil to the ſorcerers, and was to have learnt the art of conjuring people to death. But in the year 1739 he was awakened in Kangek; ſince then he often wanted to diſengage himſelf from our Saviour's cords of love, but, as he ſaid, he was held faſt by an inviſible hand. (2) Nauagiak, and (3) his ſiſter Kannoa, came into this country from the diſtance of about 60 leagues on the eaſt ſide, as far as could be gathered from their account.

After

After they had been ſtirred up by the preaching of the gospel, they were abandoned by the Southlanders. (4) Okrefuk, the abovementioned ſcoffer, who has been conſtantly purſued by grace ever ſince Samuel's departure, and at laſt forlook her friends. (5) Iſſek, Sarah's ſiſter, who was directed back to the believers by her dying mother. They had the teſtimony from the reſt, that they often put them very much to ſhame by their earneſtneſs and deſire after inſtruction in the faith; and in their two months preparation, grace was powerfully perceived on their hearts. It was left to their option, whether they would keep their old names or have new. They anſwered, that as they would give over all their old corruption to our Saviour, and pray him for a new heart, ſo they ſhould like to have new names too.

On the ſecond day of the Chriſtmas-holidays our Greenlanders and thoſe in the neighbourhood aſſembled to the baptiſm. After a diſcourſe on Matt. xi. 20. *Come unto me, all ye that labour and are heavy laden*, &c. Matthew Stach performed this act, and it was attended with a great emotion among all the ſpectators. They were named *Simon*, *Noah*, *Rebecca*, *Catharine*, and *Judith*. Afterwards they had a love-feaſt given them*, at which there was various edifying diſcourſe, of love and fellowſhip among one another, of following Jeſus, of ſufferings and reproach for his ſake, &c. and they concluded with ſinging the hymn, *The Saviour's blood and righteouſneſs*, &c. A ſeparate meeting was kept every day with this little flock, which conſiſted of nine ſouls, reckoning Matthew Kajarnak to it, though as yet abſent. If any one did not walk worthy of the goſpel, he was not to be admitted to this meeting till a reformation was wrought.

Not long before Mr. Drachart had alſo baptized nine perſons. Among theſe there was an old man, who, when he heard that his two daughters were to be baptized, went to the miſſionary and aſked if he might not be baptized too? "It is true (ſaid he) I cannot ſpeak "much, and very like I ſhall never learn ſo much as "my children, for thou canſt ſee that my hairs are quite

* This muſt not be miſtaken for the Lord's-ſupper, to which no Greenlander was admitted before 1747.

"glory, and that I am a very old man; but I believe "with all my heart in Jesus Christ, that he died for all "men, and that all that thou sayest of him is true." Therefore he could not refuse him the water, when he had testified so movingly his faith in Jesus and his desire to be saved, though he was no more able to retain in his memory all the questions and answers. One also among them was a son of Ippegau, who had once supplied the brethren with food; he was formerly a very wild man, but after he was baptized he was like a lamb. Another was a single woman, that had once lived with the brethren. As for the old man, he wetted the place where he was baptized with his tears, and when the missionary called him forth after baptism to tell the audience something, his tears spoke more than his words.

The eleventh Year 1743.

§ 1.

THE preaching of the gospel had such an amazing effect this year, that it looked as if an universal awakening of the Greenlanders in these parts would ensue. It is true not a great many could attain baptism, because they could not yet resolve to forsake the hunting and fishing-places they had been accustomed to, and live with their teachers in order to enjoy due instruction. By this means the first zeal of many cooled again, and some of them wandered away to the south or the north. But yet most of those that had once been overpowered by grace, came again into this neighbourhood in the following years, and by degrees into the congregation; and then are hopes of the rest, that many a poor sheep that has once been touched, but now strays in the wilderness, will at the destined hour run and shelter itself in the arms of the faithful Shepherd, which extend to the remotest places. And indeed the brethren met with plain traces that several went over into eternity, in a manner quite different from what is usual among the heathen. Several also prosecuted their inquiries after truth at the newly-erected colonies and missions in this country, and were

harboured

harboured there in the boſom of the chriſtian church: And thoſe that had ſowed, felt a ſincere joy at this too, ſince it was all one to them who reaped, provided the Lord of the harveſt did but get what is his. Indeed from this time there has been diſcovered in the whole nation in general a very different idea of and regard for foreigners, who at firſt had been ſo dreaded and hated, or elſe deſpiſed; which change is to be attributed chiefly to the good impreſſion ſtamped upon the wandering, convinced, even when not converted Greenlanders.

§ 2.

This almoſt general revolution and commotion among the Greenlanders, incited them to frequent viſits and aſſiduous reſearches after the truth, and alſo to yield their teachers a welcome reception when they were to inſtruct them, ſometimes alone, and ſometimes in company with the Daniſh miſſionary or his catechiſt. They write of one ſuch viſit made in February as follows: "Mr. "Drachart got an account that one of his baptized "people, called Martin, was drowned in Kangek, and "that Jacob, another newly baptized, had been very "active in ſeeking for the dead body and bringing it to "land. Now as he could get no boat at the colony, "we carried him thither, and took ſome of our baptized "brethren with us to bury the corpſe, and to improve "that opportunity to tell the heathen that lived there "ſomething of the death of Jeſus, and the happy ſleep "of believers. When the men came home in the even-"ing from ſea, we went into the houſes to ſpeak with "them, and there we found our Simon in full employ "already. He was ſpeaking to them of faith in Jeſus "Chriſt, and how all men are dead in their hearts by "nature, and could not help nor ſave themſelves. But "if they believed in our Saviour, and obtained his blood "in their hearts, they would get life and would be full "of joy, though they felt ever ſo much of their own "miſery. Neither had they any occaſion to be troubled "in what manner, or for what they ſhould pray, for "all that would afterwards flow out of the heart. I "poor creature (ſaid he at laſt) have as yet but little "experience of it, but here are my teachers, they can

" tell you more. We ſung that hymn, Lamb, Lamb,
" O Lamb—with eyes of flame, &c. and ſpoke chiefly
" about the contents of the 8th verſe, Let the world
" hear!—God's Son and Heir,—who to us came,—
" took on himſelf our blame,—upwards of thirty year—
" liv'd here,—deſpis'd and mean,—and then was ſlain;—
" the ranſom he—for all the world and me." The whole
" houſe was affected, and they ſaid: What things are
" come about now? Your preſent diſcourſe makes quite
" another impreſſion upon us, than when you always
" told us only of God and the two firſt parents. We
" continually ſaid, we believed it all, but we were tired
" of hearing it, and thought, what ſignifies this to us?
" But now we find, there is ſomething intereſting in it.
" We alſo ſee, that our country-people have experienced
" ſomething real in their hearts, becauſe they can ſpeak
" of it and pray, and we cannot. We then ſaid to them:
" The God of whom you formerly heard is the ſame
" Jeſus that we now declare unto you, only you have
" not underſtood it. He created all that your eyes ſee:
" And when our two firſt parents put aſide his word,
" and believed the bad ſpirit, and conſequently were
" corrupted by ſin ſo as you alſo are now, he would not
" leave them in this unhappy condition, but became man,
" ſuffered, and ſhed his blood, and this blood is the pay-
" ment for the whole world's ſins. Whoever now believes
" in Jeſus, he lets himſelf be baptized, and gets a living
" feeling in his heart of the blood that was ſhed for us.
" This enables us to love our Saviour above all things,
" and to hate what is evil. They anſwered, Ah! we
" would fain be converted, but it ſeems ſo hard to us to
" learn to pray. We replied: It is not hard, you need
" only ſay; Jeſus thou Lamb of God, have mercy on
" me! If you would do this with all your heart, your
" Saviour himſelf will do all the reſt. Then we read to
" them that hymn: The Saviour's blood and righteouſ-
" neſs, &c. and concluded with prayer.

" The 11th, having viſited and ſpoke ſomething again
" in all the houſes, we made preparation for the burial.
" Firſt we ſung a hymn in the houſe before a numerous
" aſſembly. At the grave Mr. Drachart held a diſcourſe
" on *John* xi. 25. and then we went into the houſe and
" con-

"concluded with prayer. It has been observed that for a "year past our Saviour has hastened in his labour to pre- "pare the now deceased Martin for himself. He was "quite lively, and liked to hear and also to tell others of "Jesus's blood shedding. The inhabitants here now "call to mind his memorable discourses or sayings, "especially one time when they had caught a seal, "which is a rare thing at this season, and were at a "meal upon it, he discoursed of the nature of the joy "and sorrow of believers and unbelievers, and at the "same time intimated that he should not survive this "winter. In the evening we spoke something again in "all the houses. They confessed their corruption, and "said, they were very sensible it must be otherwise with "them, but as yet they very much withstood it. An "Angekok had taken up the resolution, not to p r : ct "his roguish black art any more. A startling dream "was the occasion of it; this dream he told us, and "said, that a little child came from heaven to him, and "bid him follow him. The child conducted him to a "very agreeable place, where he heard inimitable sing- "ings. Then he brought him to a very dark place, and "signified to him, that he must come thither if he was "not converted. He was very much troubled at this, "especially when he saw many people cast in there. "But the child led him back again to the agreeable "place, and then he gave the people that were assembled "there something white to eat, the effect of which was "to be, *savingneriutigit*, to make people cease from "evil, or to make them better. Then the assembly "began to sing, and he sung with them, which his "wife heard and awoke him out of his dream *. We "have

* We do not insert this and such-like uncommon anecdotes as any kind of token of a man's good fate. The Greenlanders have often very peculiar dreams, and especially the Angekoks, who work up their phantasy into a vehement perturbation during their pretended incantations. This Greenlander was an Angekok. But it may also be easily seen that some christian truths he had heard before, for instance, of the child Jesus, of heaven and hell, had imprinted themselves upon his imagination, and recurred so lively in his dream. Yet the last circumstance cannot be ascribed merely to his imagination, because our brethren were certain, that neither he nor any of *our* Greenlanders had at that time heard or seen the least of the Lord's-Supper; for the brethren never divulged any gospel-mystery either to baptized or unbaptized, till they were sure that the Holy Ghost had prepa-

"have perceived the grace of our Saviour in a very par-
"ticular manner in this voyage. Thoſe that once de-
"ſpiſed, derided and maltreated us, now come and aſk our
"pardon; and thoſe that were the moſt untractable, now
"ſtand along the ſhores, call after us as we paſs by, and
"beg us to land and tell them the words of God, and
"when we do, they are greedy of learning all. In the
"houſe where we were, ſome ſat together in one corner
"and ſome in another, talking, ſinging and praying
"together. The 15th we returned home. The cold
"was ſo intenſe that the boat was frozen ſo thick round
"with ice, that though we were ſeven perſons we could
"ſcarce row it, and might ſoon have ſunk, becauſe the
"water that daſhed in over, congealed ſo inſtantaneouſly
"to ice that we could not lade it out faſt enough."

§ 3.

But as the teachers could not viſit ſo frequently, or ſo far as the great call required, they were obliged in many caſes to let the teſtimony of their Greenlanders ſuffice, when they went abroad for proviſion. The chief that occurred to my notice in reading their diary, is what follows.

"Jan. 8, Simon and Noah came home again.
"They ſaid they had met with a very kind reception in
"one houſe, the people liked to hear of our Saviour, and
"deſired

red their hearts by the already declared and univerſal truth, *God was manifeſted in the fleſh*, which the apoſtle calls the great myſtery of godlineſs, and by this had made them capable, not only of comprehending the truth of ſuch a myſtery, but alſo of enjoying it in a good conſcience. Every one may ſee from the ſimple account juſt now given of their method, that the word of the croſs was the only means the miſſionaries made uſe of to bring both the ſilly and the ſenſible heathens, both the deceivers and the deceived, to enter into the way of truth and life. Therefore though we relate this, yet we lay no emphaſis on ſuch unaccountable dreams, nor on any feigned or real viſions and apparitions, which ſome people like to make much noiſe about. We will not deny that God may condeſcend to make many ſingular contingencies ſubſervient to his purpoſe, and dreams among the reſt, according to Job xxxiii. 15, 16. by ſuch means to turn the mind of man; but yet we have obſerved from frequent experience, that ſuch perſons ſeldom arrive to a right and fixed ſtate in Chriſt. Accordingly I remarked that the abovementioned Greenlander, whom I myſelf ſaw, though he led a quiet and unreprovable life, could however not yet attain to the food he had a ſight of, and which makes a ſoul better, becauſe there was ſtill no true hunger and thirſt perceived in him after the righteouſneſs of Chriſt.

"denied them to come again ſoon. But in another "houſe there was a man that had oppoſed them ſtre-"nuouſly. You carry your matter too far (ſays he) in "ſpeaking and ſinging always about God, and refuſing "to make yourſelves merry as others do, who will for "all that go to God as well as you. Simon anſwered "him: Thoſe that go on ſo, and yet pretend to be "believers, betray their ignorance of Jeſus our Saviour; "for whoever believes with all his heart that he died for "our ſins upon the croſs, will not do good and evil "promiſcuouſly, for Jeſus ſanctifies him, and makes an "end of the evil that is in him *. Some of the baptized "from the colony were preſent, who confirmed what "Simon ſaid, and put the opponent much to ſhame.

"Another time (they write) Simon came home from "Kangek, and ſaid he had been very happy there with "Jacob, one of the colony. They had talked together "about our Saviour and joined in prayer. The heathens "firſt laughed at them, but at laſt they grew ſtill and "were filled with ſurpriſe. Another ſaid, that there "were many in the houſe where he was, who aſked him "many queſtions, and were glad when he prayed with "them. All the reſt were ſtill, and had dropped all "unprofitable converſation."

Sarah alſo was very aſſiduous wherever ſhe came, to ſpend with any deſirous ſouls that would hear her. When ſhe was aſked: What ſhe then ſaid to them? ſhe anſwered: "I ſpeak to them of the corrupt heart of "man, but direct them immediately to the wounds of "Jeſus, which can make them good." Once ſhe went into a tent where a child lay dead, and ſpoke to the women that were aſſembled to the funeral dirge, alledging that text, *Suffer the little children to come unto me*, &c. and telling them that they had no occaſion to howl over the child's death, becauſe our Saviour loved children very much.

Anna, the late Samuel's widow, who had lived above a year with her brother among the heathen, was not there without bleſſing neither. She told us that ſeveral

* According to the Greenland expreſſion *Ajorteærutipa*, he makes him ceaſe to do evil. An inſtance how many words the Greenlanders put together, to expreſs a thing which they had before no conception of.

leagues

leagues up the inlet, where the brethren could ſeldom go, there were many people who had a great deſire to hear ſomething of our Saviour, if they had but any one to inſtruct them. "I was often ſent for (ſays ſhe) to perſons "ſtrangers, who conſtrained me to ſpeak, which I did, "but I poor creature am ſtill ſo defective and ignorant, "what ſhall I ſay to other people?"

This longing of the heathens to hear ſomething of our Saviour from thoſe that were baptized, had a good effect upon Catharine. "I am often reminded (ſays ſhe) "of what I have heard throughout the winter, and what I "felt at my baptiſm, and ſometimes I have been enabled "to ſpeak to others about it. But I muſt ſtill bluſh for "ſhame, that I have not made it more my concern to "know him who laid down his life for me."

§ 4.

In this manner the ſcattering abroad of the little flock of the baptized, whom in ſummer neceſſity drove ſometimes here, and ſometimes there, to ſeek for food, redounded in a bleſſing to themſelves and in more conviction to the heathen. Yet when they took leave, it was never without pain, and proper warning againſt all ſorts of poſſible unhappy contingencies. Their account ſays: "When they were making ready for their depar"ture, we ſent for all the baptized brethren and ſiſters, "and ſpoke with them ſeparately. We were like Jacob "when he diſmiſſed Benjamin. We entreated them "with tears not to loſe Jeſus who was crucified out "of their ſight, and to watch over their hearts while "ſurrounded with the temptations of the heathen. "They promiſed us they would, with tears in their "eyes, and thanked the Lamb for the grace they had "enjoyed this winter. We bleſſed them and kiſſed "them, and went with them down to the ſtrand. "There we once more ſpoke a few words on Acts "xx. 32. *And now, brethren, I commend you to God and "to the word of his grace, which is able to build you up, and "to give you an inheritance among all them which are ſanc"tified.* Then they ſet off, and we ſung mean while: "Thy death and blood once ſhed,—Lord Chriſt! thy "nail-prints red,—thy ſweat in ſoul's trouble,—and thy

* to

"So pierced side,—secure and keep thy people,—till
"thou com'st again,—church's Prince once slain.

Some of them were continually coming to see their teachers, and acquainted them how it went with themselves and the rest. At such times there was always joy on both sides; they were also particularly glad to hear from the heathen, that the baptized behaved so among them as was edifying, though to them uncommon, and not always agreeable. Where several of them met in one place, their cordial love of one another was observed with pleasure. The brethren led them a good example therein. Once when some of them came upon a visit, and could not go back again for some time on account of the strong winds and cold, and by this means suffered hunger; as the brethren had nothing else to give them, they divided two small stock-fish among them, which the European sisters had received at the colony for sewing. It was but a trifling circumstance, but it led me at least to farther reflection.

§ 5.

But the brethren had soon after a call to fly to their assistance in a sad fatality, which however was alleviated with many pleasing circumstances. In Kookersen a dead sperma-ceti whale was driven ashore. All the Greenlanders that come, have a share in such a fund, and on such occasions they keep a great festivity, which is always concluded with a dance. Isaac and Adam from the colony admonished them not to make such an alarm, but to thank God for his gifts. But the barbarians only laughed at them, and shouted so much the more. In the midst of the tumult one of them falls down and dies, soon after two more that had eat of the fish died, and others the next day. They brought ashore directly many that were sick, and the brethren were so successful as to rescue some of them from death by some antidotal drops; for they had heard that the whale was green and blue on the side which was struck by the harpoon, from whence they supposed that the harpoon must have been poisoned *.

It

* It is probable it was wounded and afterwards lost by a Spanish whale catcher, two of whom were in the Straits this year. One of these ships was stranded 40 leagues north of Goodhope; the crew attempted to escape in

It was obſerved, that firſt the eyes of the ſick people grew fixed, and their tongues white; then they loſt their ſenſes and their feeling, ſwelled very much, and ſo died away without any pain. But thoſe that lived 48 hours and could puke, recovered again. All that had eaten of the green fleſh irrecoverably died, but ſome of the others were reſtored by medicine *. Upon this occaſion a woman brought her ſick ſon of twelve years old upon her back; he deſired with a weak voice that they would tell him ſomething of our Saviour before he died; they did ſo, and exhorted him to look to the wounds of Jeſus with a believing heart, and to think of nothing but, Jeſus died for me! Thus he expired during their diſcourſe, after they had bleſſed him, and recommended his ſoul into the hands of Jeſus.

The brethren could not directly go in their boat to thoſe that were ſick abroad, becauſe they had their houſe full of them at home, and our Noah among the reſt. He was uncommonly chearful during his ſickneſs, and ſaid, as they were keeping a meeting around his bed: "O what great joy have I had this winter when we "have been ſpeaking, praying, and ſinging together! "but now I can be no more with you." They comforted him by ſaying, that he would mingle with a much larger aſſembly around the throne of the Lamb, and chant much more agreeably that hymn: *Unto the Lamb*

in their boat to land, but it is ſuppoſed were ſhot by the arrows of the Greenlanders and plundered; though theſe laſt ſay that they found them famiſhed to death with hunger and cold, and ſo ſeized upon what they left as a booty. This fatality has befallen many a ſhip. It was but two years before, that the Greenlanders ſtabbed the crew of a Dutch ſhip in an artfully concerted manner. They poſted themſelves among the crew as if they wanted to deal with them: Each of them looked his man in the face, and the ſign agreed upon being given, they drew their knives from under their coats, and every one ſtabbed the man he undertook. Only the pilot and a couple of ſailors that were below and ſhut themſelves in, ſaved their lives and brought the ſhip to Holland. In Dilke-bay they enticed the crew of a ſhip which came to ſmuggle, to bring their wares to land; when this was done, one was appointed to come running down to inform them that the Daniſh factors were haſtening thither to ſeize them all. The dealers being in a conſternation left their goods where they were, and fled to their boat, but the Greenlanders had ſtationed an ambuſcade behind the rocks which ſhot ſome of them, and in the mean time the reſt were buſily employed in carrying off the goods.

* The year following many other Greenlanders got their death by eating a dead whale, but that was not in theſe parts.

that

that was flain, &c. When they aſked him whether he loved our Saviour very much? He anſwered: "Yes, I "do love him." In his laſt hours he ſaid: "I have "another younger brother, whom I would gladly have "ſpoken to of our Saviour. I recommend him to you, "and when he comes, pray keep him here, and tell "him that I deſired it on my death-bed." They ſung that hymn with him: The Saviour's blood and righteouſneſs, &c. Sometimes he joined in the ſinging with an amiable mien, for he had the command of his ſenſes to the laſt moment, and teſtified by his words and deportment his longing to be ſoon with Chriſt. May 2, at five in the morning, he expired, during the impoſition of hands and prayer attended with many tears. On this occaſion their words run thus: "We thank our Saviour "for the grace he hath ſhewn to him and his family. It "is not a full year ſince he came here firſt, but as ſoon "as grace begun to work on him, we perceived an up-"right walk and a daily growth. We never ſaw an "unhappy diſcontented look in him, though he was "obliged to put up with very indifferent accommodations; "and when the others went to other places to better "their outward circumſtances, he ſaid: I will ſtay with "you, I have no want here. He had not ſuch gifts as "the others to ſpeak to the heathen; but he was a diſ-"ciple on the breaſt of Jeſus. *O how doth the Lord love "the People!* Deut. xxxiii. 3. This text furniſhed the "ſubject for the funeral diſcourſe."

After this the brethren haſted away to the iſlands to viſit their people. They alſo met with an opportunity not only to urge the true converſion to God more cloſely upon the heathen, but likewiſe to accompany the departure of two baptized perſons of the colony into eternity with words of conſolation and with prayer. One of theſe had been baptized by Mr. Egede in his childhood, and had continued under an effectual work of grace. Beſides, thoſe that died by this venomous diſeaſe, another unbaptized man died, who had lived laſt winter with the brethren, and then remained inſenſible amidſt all the grace that bloomed in the hearts of others; but in the ſummer he was laid hold of. He was quite reſigned in his

his ſickneſs, and expreſſed his joy that he could appear as a poor ſinner before the throne of grace.

§ 6.

The Southlanders paſſing by towards the north, or coming from it, often called upon the brethren, who endeavoured to make known to them the way of ſalvation. Many that were going upwards, promiſed to call here again when they returned; and as ſoon as they had furniſhed themſelves with certain neceſſaries, they would come and live here entirely. Some that lived with the brethren and had been inſtructed, went again to the ſouth with thoſe that were going downwards: They promiſed to think often on what they had heard, and to come again the next year. The diary ſays: "Not one of "thoſe that ſtaid here all the winter has remained unmoved by the teſtimony of the Lamb's bloody but it "is not their mind as yet to be our Saviour's entirely."

On the other hand ſome other families that had lived here formerly, and had heard the goſpel, took up their final reſidence here, and gave hopes that they would ſurrender themſelves up to our Saviour as his property. Mathelingoak, that is, the little Matthew, the ſon of the late Samuel, whom he had left behind in the ſouth, but bequeathed to the brethren, came again after four years abſence. He was indeed grown a little wild, but when he was reminded of his baptiſmal covenant, and told of the words of his dying father, he grew tender, and was directly willing to ſtay. But his friends did not like to leave him, becauſe they had diſcovered a peculiar ſprightlineſs and dexterity in him. However they acquieſced, when they heard his father's laſt will, and when they ſaw the brethren's uncommon love to him, and his own willingneſs to ſtay. Some days after, his foſter-father periſhed at ſea. This event brought his foſter-mother and her family to ſtay here too.

The Greenlander Mangek, who was the very firſt that ſubmitted himſelf to the brethren's inſtruction, and was the occaſion of others coming and being converted, though he himſelf did not ſtay, came now again in his diſtreſs, and begged us to fetch him and his people, for

they

they had neither boat nor victuals. Hereupon the brethren write: "It was not in our power to help them a "great deal in their external wants, yet we brought "them hither, and will now do what we can for them, "for we have an eye to their ſouls."

§ 7.

Thus there was a pretty good company of Greenlanders, beſides the baptized, gathered together at New-Herrnhut again for the winter. The brethren began the uſual morning and evening-meetings and the bands. And as experience had taught them that one or another miſbehaviour had ſometimes intervened among the baptized during their abſence, they were ſpoken with one by one, in order to remove all miſunderſtanding, before they reſtored to them their ſeparate meeting and the kiſs of love as a token of their cloſer fellowſhip. They were very much humbled on account of their faults, and begged each other's pardon with tears. Afterwards juſt when the brethren intended to have kept a love-feaſt with them, and to have ſupplicated the Lord for abſolution, Simon and ſome of the unbaptized people ſet off to the iſlands, without the knowledge of their teachers. The unbaptized yielded to the perſuaſions of the heathen, and played at ball with them, and while they were at play, one of them, called Kiaſuk, fell down dead upon the ſpot. This unhappy accident might indeed have its natural cauſe, but yet as it was coincident with manifeſt diſobedience, it gave occaſion to a ſerious admonition to avoid a needleſs and dangerous aſſociation with unbelievers and mingling in their paſtimes, and to pay a greater regard to their teachers words and regulations; and this was not without a bleſſing.

A reading-ſchool was kept with the children, and a ſinging-ſchool with the grown Greenland-women. The men who had no time for it, learnt the hymns and the tunes from the reſt in their houſes. The brethren had now tranſlated ſeveral old and new hymns and ſingle verſes; but if a verſe was not to be turned into right Greenlandiſh, they rather omitted it than let the natives ſing it without underſtanding it, or poſſibly with a miſtaken idea. The ſinging hours were an excellent opportunity

tunity to inſtil into the Greenlanders, and eſpecially the children, the truths of the goſpel in a very agreeable and perhaps an eaſier manner than by queſtion and anſwer. They learned the verſes preſently by heart, and ſooner took the freedom to aſk the meaning of a verſe than of a diſcourſe. The ſinging of our Greenlanders was grateful to the heathen themſelves, for they had been uſed from the beginning not to ſing with boiſterous vociferation, but ſoft, ſlow, and intelligible; and many a ſtranger has been induced by it to ſtay and hear a diſcourſe, a cateehiſation, or a chapter out of the Bible.

In general our dear Lord favoured the meetings with his preſence, and his Spirit applied the teſtimony with life to many ſouls. At the end of November they write among other things the following: "The Lamb of God "be heartily praiſed, that towards evening he ſends forth "light, and puts more frequent opportunities into our "hands to diſpel the darkneſs by the light of the goſpel, "to entender the obduracy and coldneſs of the hearts of "men, and to attract them to him by the power of his "blood and death. May he help us on from day to "day, and convince our and all the other Greenlanders "what his blood can effect on poor ſinners."

Another time they ſay: "Once there was a great "ſtirring perceived among them, when we read the "xxiid chapter of St. Matthew to them, and told them "that Jeſus Chriſt, the King of glory, would now "have them called too, and that they might all come "to him as they were, and get themſelves adorned with "his blood as the wedding-dreſs. My heart (ſays one "brother) burnt for love, and ſome of the Greenlanders "burſt out into floods of tears, and ſaid, that they had "felt an energy in their hearts which they could not "deſcribe."

A principal article in this affair, which muſt rejoice a true judge of the tokens of grace, is, that the miſſionaries in preaching and treating with the heathen, ſpoke and acted with a peculiar feeling of their own poverty and unworthineſs. Thus at different times one and another ſays: "When I am ſometimes ſo poor and de-"fective that I ſcarce know one word to ſay, the Lamb "of God grants me a look into his wounds, and then

"the

" the words flow like a torrent, that both I myself and
" the hearers are overpowered with ſomething unutter-
" able. We all know who and what we are, —and all
" with one conſent declare, —we've no preeminence to
" ſhew, —to move our Lord to love us ſo." Dear bre-
" thren, you have very little in us to rejoice at; how-
" ever rejoice in this, that we become poor ſinners more
" and more. We will remain in faith and love. We'll
" follow Jeſu's leadings —throughout our life's proceed-
" ings, —and venture when the Prince permits;" —but
" not as heroes, for we cannot act the hero, but as
" children, who would gladly do the will of their
" Father."

§ 8.

Through the bleſſing of the Lord the congregation was augmented this year with eleven adult Greenlanders; three of them were baptized in February, and the other eight at Chriſtmas.

In the beginning of the year the firſt Greenland-pair, viz. Simon and Sarah were joined together in matrimony according to the chriſtian inſtitution. Firſt the brethren ſpoke with him previous to it; he propoſed a woman that did not live here and was not baptized. The brethren, as might well be ſuppoſed, objected againſt it, therefore he took time to conſider upon it, and the next day he ſaid, he had prayed our Saviour to direct him in this affair for the good of his ſoul, and had found that his purpoſe had not been pure, for he had looked more at the appearance of the perſon than his ſoul's good. He was aſhamed of himſelf, and would afterwards act agreeably to the mind of his teachers. But they were afraid of meeting with more difficulty from Sarah, becauſe it is an old cuſtom among the Greenlanders, that a ſingle woman is not brought to marry by conſent, but by compulſion. However ſhe was in a good diſpoſition, and our Saviour accompanied the propoſal to her with his grace, ſo that ſhe was willing, contrary to their expectation. Then after a ſhort exhortation, to let themſelves be formed as an image of the Lord and his church, they were mutually promiſed to each other, and this preliminary tranſaction was concluded with prayer. A few

days

days after, all the Greenlanders and ſome Europeans from the colony aſſembled together, and a diſcourſe was held on *Eph.* v. 23, 24. and then they were joined in marriage, and recommended to the Lord in prayer as the firſt married pair that were bound together here according to the chriſtian rites, wiſhing they might inherit a new bleſſing and ſhew an edifying example.

§ 9.

I now come to the relation of ſome intermixed occurrences; from which we ſhall ſee that the brethren had great reaſon to thank the faithful eye and Watchman of Iſrael for his bleſſing in externals, and for averting many dangers in their voyages on account of viſiting or other neceſſary affairs. Once when they went to ſearch for wood, a contrary ſtormy wind, and ſnowy weather, kept them priſoners a whole week upon a deſart iſland in a piercing cold without any tent. Another time ſome Greenlanders were ſcarce landed ſafe with a corpſe they had brought home, before a raging tempeſt aroſe, which threatened to overturn our houſe.

At Good-hope they received an account that no ſhip had arrived this year at Frederic's-hope, a colony erected but laſt year; therefore the factor here reſolved to carry them a couple of boat-loads of proviſion, and deſired the brethren to accompany him with their boat. Juſt as they were going to ſet off, the other factor came himſelf from the ſouth, and could take ſo much into his own boat that the brethren's aſſiſtance was not wanted. When they were got 20 leagues from hence, the ſame unfriendly ſtorm that had impriſoned the brethren for a week on an iſland, beſet them, and overturned one of their boats by its monſtrous billows; two men were drowned, and two climbed upon the keel of the boat, and in this manner were driven about for a league before the other boat could come to their relief and ſave them.

The Good-hope ſhip arrived this year the 2d of July. The brethren received by it many joyful accounts and animating letters, and alſo as much of the neceſſaries of life as would ſuffice for their ſubſiſtence, with the help of what they themſelves could procure. July 3,

they

they began their new building, which ſome particular reaſons made them put off laſt year, and which was now become more neceſſary; yet they did not compleat it till the year following. By this ſhip the miſſionary Frederic Boehnith made his firſt viſit from hence to the brethren's congregations, in order to deliver in a verbal account of matters, and to ſtrengthen himſelf anew for his labour.

THE TWELFTH YEAR 1744.

§ 1.

THE almoſt general ſtirring that took place among the heathen laſt year, continued this year in its bleſſed progreſs, and the brethren laboured to cheriſh it by their own and the baptized Greenlanders co-agency. Yet the enemy ſtrove to ſmother it, nay even to diſpatch by murder the inſtruments that made ſuch inroads upon him. But he ſucceeded ſo poorly, that he loſt his captive ſouls more and more, and they were called and prepared for eternal life.

When our Greenlanders came home from the iſlands, their account commonly ran thus: "We found many "people that heard us gladly, nay that deſired us to tell "them ſomething of our Saviour. Some indeed mock-"ed, but were put to ſhame by the others." One that was baptized, once found ſeveral men ſitting together, and ſpeaking with concern about their condition. They conſtrained him to ſit down by them, to talk with them. Even an unbaptized man who had at other times expreſſed an enmity againſt the word, but could not as yet leave a brother of his who was baptized, was once called upon by the heathen to tell them ſomething. But as his heart ſmote him, he began to weep, and uttered himſelf in a prayer, in which he confeſſed his own bad condition; and this had alſo its effect on the ſavages.

The awakening extended further than the brethren could ordinarily viſit; this they were informed of by one of the baptized, who had found the heathen very deſirous many leagues to the north. They urged him to ſit and talk to them the whole night. The ſecond night he ſtole

away into a little house, to get some rest. But they soon found him out, and he was obliged to gratify their desire of more conversation. A celebrated angekok in this place dreamed that he was in hell-torments, and heard and saw unspeakable things. He wept two whole days, and then told the people his vision, adding that he would not go on with his delusions any longer.

§ 2.

Thus the brethren were more and more encouraged to visit the heathen frequently, or to live some days with them in order to blow up the fire that was under the ashes. At one visit in Kangek a Greenland woman was baptized, who could not come to the great celebration of baptism because of the bad weather. Of this they write: "We were welcomed with much joy by the "heathen, and our message was heard every morning "and evening with great eagerness. March 7, the sa-"crament of baptism was dispensed. So many people "came, that the house was quite filled, and some stood "without by the windows. After a discourse on the "text: *God so loved the world*, &c. the candidate was "baptized and called *Sophia*. The croud standing round "were vastly affected and shed numberless tears *. "May the Lamb make her a blessing to her country-"folks. She is endowed with both gifts and grace, "and she meets already with much persecution, because "there is a noted Angekok at this place, who coun-"teracts us very much. He has threatned to fall upon "us with the well-known band of murderers, because "he sees that our ministry among the heathen en-"croaches too much on his trade. But we rely on the "word of Jesus, that not a hair shall fall from our "head, nor those of our Greenlanders, without the will "of our heavenly Father. The 9th, a woman sprang "from a rock into the sea, and was drowned. The "reason was this, the angekok pretended he would "conjure a healthy soul into a sick child; but as it died

* This is the woman who two years ago was first touched by Arbalik's relation of the woman of Samaria. [See 1742. § 3.] She has been since in the north. At one visit they say of her: "She is never satiated with "hearing. She prays, and sings, and speaks with all that will hear any "thing of our Saviour, and is hated on that account."

"after

"after all, he laid the blame upon this woman, and "affirmed that she had killed this new soul with her "black art. On this account the child's father lay in "wait to take away her life, and she leaped into the "water that she might not be hewn in pieces in the "manner that the Greenlanders serve the reputed witch-"es. The sorcerers invent such lies, when they want "to have any body out of the way. The infidels stand "in great fear of them, but the believers bring their "delusive art into more and more disgrace. Therefore "these soothsayers betake themselves to this evasion, "that their skill does not extend to believers, because "they have submitted themselves to the jurisdiction of "another great Spirit, who always withstands their "spirits."

At the last visit in this year, the above-mentioned Sophia (who removed in the autumn with her family to New-Herrnhut) gave them a letter which she had dictated, addressed to her former house-companions. All the Greenlanders were eager to hear it. The missionary was desired to read it over several times, and had an opportunity by it to shew how a soul is disposed as soon as it experientes the blood of Jesus in its heart, and how it cannot keep silence, but wishes all souls the same. Some were affected and wept, and others seemed quite insensible, yet listened attentively. These last were struck by the discourse he kept afterwards on *Rom.* ii. 4. 5. of the patience and long-suffering of God towards dead and insensible man. Then the account says: "Afterwards I went with Rebecca and Esther to the "other houses. At first we met with nothing but wo-"men, to whom Esther testified with moving and "anointed words what grace the Friend of sinners had "shewn to her. She set before them the example of "the great sinner Mary Magdalene, and exhorted them "to follow it. I was quite pleased with her discourse. "Then we adjourned to another house, where I spoke "on the words: *Behold the Lamb of God*, &c. and in-"vited them to the approaching baptism of some of "their relations. In the evening we came again to "our lodging; there I spoke on the text: *I give wa-*" *ters in the wilderness, and rivers in the desart, to give*

"*drink to my people.*" I felt a particular energy iſſuing "from the wounds of Jeſus, and the people were ſo "ſtruck that there was ſcarce one unmoved. After the "diſcourſe they ſat themſelves down here and there in "little companies to talk over this matter. Dec. 5, as "ſoon as they roſe, they deſired me to ſpeak to them "again. I ſpoke of the agonizing conflict of our Sa- "viour's ſoul when he purchaſed us, and that the "bloody ſweat trickling down his face exempts every "ſoul from coming into judgment, who adheres to him "by faith. We had a bleſſed converſation with the "heathen when the diſcourſe was over. Anna's bro- "ther cried out with tears: Ah, now I begin to un- "derſtand why ye ſpeak ſo much of the blood of Jeſus! "I could not look at the old man without tears. He "had conſtantly ſaid to his ſiſter: I ſhould by rights be "converted, and ſo I will too, but I know not what "ails me, I cannot rightly come at it. The 6th, after "a diſcourſe on the good Shepherd, we recommended "them to him in prayer. Anna gave us her daughter "to go awhile to our ſchool. At ſetting off we ſung: "*Up! up! ye redeemed, be watchful and briſk, &c.* Some "of them ran along the ſtrand to hear what we ſung, "and wept aloud. We ſtaid all night with Roſina, "and ſhe and her Elizabeth reſolved to go with us. "At this place lived ſome religious Greenlanders; "therefore I ſpoke on thoſe words: *Without me ye can do "nothing*; and ſhewed the difference between mere na- "tural piety and a true change of heart, which induces "a perſon to abſtain (out of love to our Saviour) from "every thing that he redeemed us from at the expence "of his life, and which endues him with power through "his blood ſo to walk even as he walked. When I "went away, a girl ran after me weeping and ſaying: "O I am too, too bad, and feel nothing yet of the "blood of Jeſus; what ſhall I do? I ſaid to her: "Here is Eſther and Rebecca, they can tell thee what "they did. And that they told her with joy."

§ 3.

Many Greenlanders came from theſe iſlands to viſit the brethren from time to time. But there were ſome among

among them that, in ſpite of all the work of grace on their hearts, ſtill reſiſted the truth, and perſecuted thoſe that believed, under the pretence that ſome of them were related to the murderers of their friends; therefore they aimed at taking away their lives to revenge their friends blood. The brethren deſcribed to them the ſin of murder, and the injuſtice of ſuch kinds of revenge, which in caſe it cannot find the perpetrator, vents itſelf on his innocent relations, nay even on ſuch as only happen to live in the ſame land. The brethren ſent for Jonathan, who was the chief object of their evil intentions, to come to them; the people were appeaſed by his proteſtations of innocence, and promiſed to do no harm to him or any of the believers. There was one of them called Kainak, whom the brethren reminded of the time four years ago, when he was laid hold of in a period of awakening, and exhorted him to ſurrender himſelf once into the hands of our Saviour. The tears came in his eyes, and he knew not what to ſay, but that he was a miſerable corrupted creature, that knew very well he ought to be converted, but could not, becauſe he liked better to wander up and down with the ſavages. After Kuyayak, Samuel's brother, had been drowned in coaſting to the north as was mentioned before, this man took his ſon Kuanak with him. Afterwards the poor lad was ſeized with a burning fever, and being light-headed he wounded Kainak's wife with a knife; he was beat ſo unmercifully for it, that ſomebody brought him to the brethren upon their back as a wretched cripple. However they were glad to get him alive again, and cured him. This boy came now alſo to Kainak; and confeſſed that he had very well deſerved the blows; but adviſed him and the reſt of them to be all converted. They wept all together, and owned they were wrong *.

Some of the other viſitors lamented that they had not come here to winter, for the uneaſineſs of their hearts purſued them without intermiſſion, and if they attempted to ſmother it by ball-playing or other diverſions, yet it returned ſo much the ſtronger. Theſe people were now very much out of humour with a falſe

* It will be mentioned in the proceſs of the hiſtory, that after ſeveral years ſome of theſe people were converted.

prophet and Angekok, who had made the chriſtian religion ſuſpicious to them, and warned them againſt believing in Jeſus, pleading that it was a mere invention of the foreigners, which might now be ſeen, becauſe ſome of the believers died, though their teachers had ſaid that none of thoſe that believed in the Son of God would die. Afterwards when he was called to an account before the others, and aſked, if he had ever heard that the believers ſhould always remain in this world; he ſaid: "O "no, I did not apprehend it ſo, but becauſe I knew "that I ought to be converted, and yet would not, I "invented this objection, leſt the reſt of the people "ſhould be converted, and I be left alone." One cannot help wondering at this man's honeſt confeſſion of the reaſon why he did not avouch the chriſtian doctrine; and it were to be wiſhed that all others were ſo honeſt, who have once determined not to adopt the goſpel-truths, and on that account ſo eaſily furniſh themſelves with arguments againſt them, which have juſt as much validity as the curious devices of this Greenlander. He told one of the baptized, that he had a mind to be converted too, but that his love for his deceaſed children and friends kept him back, for if he went to heaven and thoſe were in hell, he could have no joy there. An old man of another diſtrict, who had expreſſed an enmity againſt the word of God for many years, and yet came continually a viſiting, was once ſeriouſly aſked, why he was ſo full of animoſity, ſince Jeſus died for his adverſaries too, and would forgive and take away his enmity if he was willing? He liſtened earneſtly to this news, and was quite friendly at leaſt for this time, and early next morning he came again and begged them to ſpeak further to him about the ſame ſubject, for he that was crucified in ſuch a manner came into his mind as as ſoon as he awoke. After ſome further inſtruction he cried out: O Jeſus, help me poor creature!

§ 4.

In this manner truth obtained one conqueſt after the other, and the ſimple doctrine of the crucified Jeſus was laid before the moſt wild, hard and reſiſting hearts and minds

minds so plainly and heartily, as the method of teaching under the new covenant requires; neither did it fail of proving its efficacy and producing its fruit in its time, even when it seemed to lie dormant for some years. But the brethren were not backward to treat some more severely, especially those of an audaciously profligate spirit; yet as soon as they relented, they led them also in the evangelical track.

In May the aforementioned banditti, who had threatened the teachers, marched to New-Herrnhut at a time when most of the Greenlanders, at least all the men, were absent in quest of food, and all the brethren but Matthew Stach were gone to visit them. He relates what follows concerning it:

"They came from the Sound, where their tents are "now standing, first to the colony and then to us. "My room was so full, that there was no stirring. I "could not guess their aim. I knew what they had "threatened, but I was not afraid, and went on quiet- "ly with my translation. When they had sat awhile, "their chief said: "We are come to hear something "good." I said: I am glad of it, only let the rest of the "people come into the house first. He sent for them "in directly. I sang first: Let the world hear, &c. "The Lamb's sweet art—hath won my heart,—His "voice I prov'd,—I bow'd, believ'd and lov'd:—*John* "pointed out the Lamb, &c. Then I prayed that the "Lord would open their hearts to understand what he "should give me to say to them. After that I spoke a "few words on a passage out of my translation. *Acts* xvii. "concerning *Paul*'s occurrence at Athens, and after- "wards I said: "Yet I will not say a great deal to you of "the Creator of all things, for you know already that "there is a Creator. (This all, but one, confirmed.) "You also know that you are wicked people, (which "they all said *Yes* to.) Now then I will tell you of the "most necessary point, viz. that you and we have a "Saviour, who is the same that made all things at first. "He came into the world like another man, resided up- "wards of thirty years upon earth, did the will of his "heavenly Father, and instructed mankind. After-

" wards he was fastened up to a cross and slain by his
" country-men, who would not believe his word. But
" the third day he rose again from the grave, and after-
" wards ascended up into heaven. Now the time is ap-
" proaching when he will come again in the clouds of
" heaven; then all the dead will rise and appear before
" him as the righteous Judge, and he will render to
" every one according to his works. Then I turned to
" the chief, and said: But thou poor man! how wilt
" thou stand before him, when all the souls whom thou
" hast dispatched out of this world, shall step forth and
" say to him that sits upon the tribunal: This wicked
" wretch murdered us just as thou hadst sent thy mes-
" sengers to us, and hindered us from hearing the ac-
" count of our salvation. What wilt thou then an-
" swer?" He was silent, and cast his eyes down to the
" earth. I observed now that a tremour seized them
" all, therefore I proceeded: " Hearken to me, I will put
" thee in a way how thou mayst escape this tremendous
" judgment, but thou must soon put it in practice, or
" else death will put it out of thy power, for thou art
" old. Fall then at the feet of Jesus: Thou canst not
" see him, yet he is every where. Tell him that thou
" hast heard, that he loves the human soul exceedingly,
" and rejects no one that cries for grace, though he be
" the greatest sinner; tell him, he shall have mercy on
" thee poor wretched creature, and expunge thy sins
" with his own blood," and so on. He promised with
" an affected heart that he would. When I had finish-
" ed, Anna began, whose brother they had murdered
" in the year 1739, she also exalted the power of Jesu's
" blood, which had evidenced itself so happily on her
" and hers, and admonished them not to withstand the
" truth any longer. When she had done, Sarah came,
" and kept them a long discourse. They heard it all
" with great attention, and afterwards walked up and
" down the place in a thoughtful posture with their
" hands folded, but towards evening they departed."

§ 5.

In March the Greenlanders crept out of their winter-houses, and went to their fishery. Now as the brethren had

had experimentally found that the baptized and catechumens frequently ſuſtained harm in their diſſipations among the ſavages in the ſummer-ſeaſon, therefore they made an arrangement, that the baptized women and children who had no provider (i. e. no father, huſband or brother) ſhould live in the tents with ſome baptized head of a family, ſhould aſſiſt him, and be maintained by him. They all acquieſced in it except one unmarried Greenland woman, who would abſolutely live with a ſingle man that was unbaptized, and in order to carry her point, made uſe of all manner of ſcurrilous refractory language, as ſuch people are wont to do, who inveigh againſt all orders that are not adapted to the will of the fleſh and carnal reaſon, under the name of conſtraint of conſcience and implicit obedience, and thus furniſh the adverſaries with ſuch plauſible evidences and calumnies, as they can expect to gather from diſcontented deſerters. They were obliged to exclude this perſon from the fellowſhip of the faithful (for ſhe had been baptized) till by the other baptized people's talking to her ſhe became aſhamed of her diſobedience, and begged forgiveneſs.

John Schneider, one of their teachers went with them, that they might regulate themſelves from the beginning in a manner becoming chriſtians, and might not be too long without inſtruction; he kept a meeting with them every morning and evening, ſpoke with them ſingly, and had often an opportunity between whiles to ſpeak to the heathens. Once when he went out to ſhoot ſomething to eat, two little girls fiſhing upon the ice called to him, and ſaid that they rejoiced when they ſaw him coming, and now he ſhould ſtay a little with them, and not only apply himſelf to the purſuit of partridges, but tell them ſomething of our Saviour, eſpecially as they had no opportunity of coming to his houſe. Accordingly he ſpoke to them with pleaſure, to the purport of that verſe:

"Ne'er let it vaniſh from my heart—That I have been
"redeemed—by thy exceſſive ſmart."

In the mean time the Greenlanders viſited in New-Herrnhut as often as they could, and by degrees moſt of them came home again, ſo that towards the end of May nineteen tents were ſtanding there. But they ſoon ſet

off

off again to the Amaralik-bay to their harveſt for capelins, a kind of ſprat, which ſerves them in the winter for their daily bread. Matthew Stach went with them to have a conſtant inſpection over them, and to proceed in inſtructing them. He had an opportunity of preaching the goſpel to many heathens there.

In June they returned loaded with temporal and ſpiritual bleſſings. The miſſionary brought ſome ſacks full of dried capelins which he himſelf had caught, to encourage the Greenlanders to diligence by his example, and to have ſomething to give the needy in a time of want. When the brethren had nothing elſe, they made uſe of theſe during the building or enlarging of their dwelling-place, which they finiſhed ſo far as to enter it the 20th of Auguſt; yet this food did not agree with them, ſo that they were ſick and weak by it, but more ſo when they were obliged to eat mikkiak or half-rotten ſeals-fleſh with the Greenlanders. Yet they write: "The "Lord be praiſed that amidſt all this he gives us a "chearful heart, and joy in our Greenlanders, which "is better than abundance, nay than all the treaſures of "earth."

Towards autumn the Greenlanders went a ſeal-catching, and in October they returned to New-Herrnhut all but two widows, who ſtayed with their children among their relations. The inhabitants diſtributed themſelves into three houſes. The moſt conſiderable ſire of each houſe made a meal for the reſt of the men, at which the outward conduct and order to be obſerved among them was made known. A man from the colony alſo came to beg them to take him in; but he was ſent thither again, and told, that if he would give his heart to our Saviour, and be obedient to the miniſter, he might certainly find every thing there which he pretended to want here.

§. 6.

Now the brethren regulated the meetings and the bands anew, and the people were aſked if they were willing to ſpeak of the ſtate of their hearts with thoſe perſons of their nation they were claſſed with, and they all ſaid Yes. Yet one man ſtaid away from that time, and declared without any equivocation or ſtudying plauſible

ſible reaſons, that he had an averſion to ſuch free converſation, for he neither would nor could believe any thing he heard here of God; there was no God, but every thing came of itſelf, and will always remain as it is. When he was ſpoke to about it, and the dangerous ſtate of his ſoul was repreſented to him, he gave no other anſwer but this, that he would never alter the opinion he had once entertained, but go the ſame way as his fathers had gone before him. This frantic ſpeech proceeded from the diſquietude of his heart, becauſe he wanted to ſtifle the work of grace but could not, which muſt neceſſarily breed a conflict in his ſoul. This betrayed itſelf when he once went unawares to hear a diſcourſe on the words: *The wages of ſin is death*, at which he was ſo reſtleſs and anxious, that he turned from ſide to ſide as if he ſat upon thorns, and at laſt roſe up and ran away.

On the other hand another man came to one of the miſſionaries, and begged him to talk with his wife. He ſaid, ſhe uſed to be very earneſt in the purſuit of what was good, but becauſe he always hindered her, ſhe now ſeemed to be brought off from it entirely. He begged the miſſionary to give her freſh encouragement, he would never hinder her any more, but be converted himſelf. A few days after he came to enquire if any one had ſpoken with his wife, and what effect it had. One day one of the baptized ſaid to his wife, "Haſt thou "never any thoughts about giving our teachers ſome-"thing? they do ſo much for us, and we do nothing "for them; make each of them a pair of ſhoes." Simple as this ſeems, yet it ſhews that the Greenlanders began to think of ſome grateful acknowledgement, whereas formerly they expected to be paid for the loan of their ears.

§ 7.

The children's ſchool was begun again, and at the cloſe each time a text was repeated to them to learn, and the next Sunday they were catechized upon it. Sometimes they read to them ſome animating accounts from the children of believing negroes and Indians in America, or letters from the children of the nurſeries of the Unity; then gave them an exhortation to follow the good example, and concluded with prayer. They alſo

read

read ſometimes ſuch kind of accounts of other miſſions to the adults for their excitation, and after a time they ſet apart a day every month for this purpoſe, which was called the Monthly Prayer-Day or Congregation-Day. Such letters and accounts awakened a deſire in ſome of the Greenlanders to expreſs alſo the ſtate of their hearts and minds in letters to their brethren beyond the ſea. Accordingly they dictated ſomething to the pen of their teachers, which they tranſlated into German and ſent. Thus the following letters were wrote this year.

1. From Jonah. "My dear brethren, I have not "ſeen you, nevertheleſs I love you, becauſe Jeſus "ſought after me as a loſt creature and at laſt found me. "When I was baptized, I promiſed to follow Jeſus; "but now I am convinced I have no ſtrength for it. "Since now I can think nothing good of myſelf, I "ſtand in need of the blood of Jeſus for my purifica- "tion, that it may make an end of the wickedneſs of "my heart, for it is very corrupt. When my teachers "mention Jeſus's blood, then it gives me joy that the "Lamb hath purchaſed me with his blood. But if I "ſtay long among the heathen, I forget it again. "Therefore, my dear brethren, pray often to the Lamb "of God for me, that he may give me a good heart. "O Jeſus, be gracious to me!"

2. Sarah wrote to the Ordinary: "I will write to thee "about my heart. I feel my miſery, and pray our Sa- "viour that he may grant me to feel his blood. For I "have no Saviour that can help and ſave me, but the "Lamb of God. Sometimes when I am alone, I feel "that God is preſent to my ſpirit, and then I thank "him. But ſometimes I feel no kind of good in me, "nay mere corruption, and though I ſtrive and look "about in my mind after him, yet I ſtill hanker after "corruption and forget him. In the beginning after I "was baptized, I thought now all ſin is removed far "from me; but this winter our Saviour has humbled "me very much on account of my ſinfulneſs. It has "been a great joy to me that ſo many have been bap- "tized this winter. Now I experience, that with God "all things are poſſible, that even we Greenlanders can "be together in right hearty love. Though I am very

"worthleſs

" worthleſs, yet my teachers love me, and do not de-
" ſpiſe me notwithſtanding my wretchedneſs; becauſe
" they are acquainted with the Spirit of God and know
" his mind, they give all diligence to direct me to the
" Lamb of God. O! if the Spirit of God ſhould put
" it into your heart to ſend us more teachers, then pray
" do. For God loved us and died for us, when we and
" you ſhould have periſhed. But he has redeemed us;
" this we experience when we get a feeling of the blood
" of Jeſus in our hearts. May Jeſus bleſs thee. Tell
" all thy brethren that I love them very much.

3. Rebecca wrote to the miſſionary who was then abſent.

" Hearken, Boeniſſe! I cannot tell thee how often I
" have thought of thee, and prayed our Saviour to keep
" thee and me in his care, and help us always with his
" blood. Thanks be to Jeſus, that he keeps his blood
" always in our remembrance. One thing I experience,
" and that is, that we have a Saviour who helps us
" through with his blood. When he lets me feel my
" corruption, I ſay to him; remove it from me again,
" and grant me the power of thy blood. Now I will
" conſtantly cleave to him, and thou wilt alſo do the
" ſame for thy heart's good."

§ 8.

The brethren now began to keep ſeparate meetings for each of the different ſexes, and to give them exhortations with a view to their ſex and ſpecial circumſtances. Theſe were called choir-meetings, they were kept every Sunday, and contributed very much both to their ſpiritual edification and alſo to their outward order and exemplary walk. But that theſe different meetings might be attended with no irregularity, and that every one might know the days and hours appointed for the public or the ſeparate meetings, they appointed two ſervants, a brother and a ſiſter, for the reſpective ſexes. The two firſt were Jonah and Judith.

The miſſionaries had every now and then ſome expreſs converſation with thoſe of the nation that were appointed to keep the bands, that is, ſuch Greenlanders under whoſe inſpection thoſe ſmaller aſſociations could

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ſpeak of the ſtate of their hearts. At theſe little conferences they had an opportunity of hearing their ſentiments of the growth of their people, which commonly harmonized very nearly with the thoughts of the teachers; or it gave occaſion to ſome animadverſions on the wiſe leading of ſouls. They particularly enforced it on them, not to urge or preſs any one to ſpeak of his ſituation, that ſo dead or lukewarm people might not be driven to hypocriſy.

I ſhould protract my ſubject to too great a length, if I was to inſert all the overflowings of the brethren's joy on various occaſions at the bleſſings and the evidences of grace in general and in individual ſouls; but it was often attended with ſhowers of tears. The deſire of the Greenlanders for the word of God kept continually increaſing. They not only came eagerly to the meetings, but alſo went privately and alone now to one of their teachers, and then to another, ſometimes to aſk for further illuſtration or inſtruction, ſometimes to bewail their ſinfulneſs and to deſire their advice; ſometimes to reveal the tokens of grace that had diſcovered themſelves in their own perſons or others, attended with a true change of heart; in ſhort, to diſcloſe the ſinnerlike feeling of their own poverty, and of the preciouſneſs of the blood of Jeſus. Here the brethren write: "Since we now ſee that a-
"midſt all our own impotence and poverty, the blood
"of the Lamb exerts its power on the hearts of the ſa-
"vages, baptized or not baptized, therefore this ſhall
"perpetually remain our text: *Behold the Lamb of God,*
"*that taketh away the ſin of the world.* We will direct
"all ſouls to him, becauſe we ourſelves have found all
"our ſalvation and righteouſneſs in him. We will
"freely ſpend ourſelves in witneſſing of his precious
"blood. But why do I ſay ſpend, it always gives us
"freſh vigour; and when a coal from the altar of the
"croſs touches our lips, our mouth flows over with it
"anew."

§ 9.

In February the congregation was increaſed with nine perſons by holy baptiſm, and in December there was an addition of ſix new candidates. When theſe laſt were acquainted of the approaching grace, they burſt out into

ſuch

such a flower of tears, that they could say no more to them for that time. Their minds were so full of it, that some dreamt about it. They had a preparatory meeting every day, and the day before they were to be baptized they came singly, confessed their sins, and were absolved by imposition of hands and prayer. Baptism was administred to them, Dec. 16. First a discourse was held on that text: *I, even I will both search my sheep, and seek them out.* They were exhorted to draw near to the throne of grace as naked sinners, and at their baptism to put on the blood and righteousness of Christ as their robe and wedding-dress. They dropped more tears than words, at the questions that were asked them. Among those that were baptized was an old maiden, who had been under instruction some years before, but the uncleanness of her heart made her run away; the same uncleanness drove her now hither again, and obliged her to give way to the power of grace. Another young woman was laid hold of some years ago at the visits of the brethren in Kangek; since then she profited by some christian instructions at the northern colony, and made good improvement in knowledge. When she had lived again awhile with the brethren, there came a Greenlander who had cast his eye upon her for his wife, and now would take her away by violence, but she was rescued from him upon the strand.

Three children of believing parents were born. But as the brethren had made it a rule, not to force the holy sacraments upon the Greenlanders, but to wait till they earnestly desired them, therefore only the last child was baptized at present, viz. Simon and Sarah's, who begged for it, and promised to take good care of its education. The father prayed over the child, and the mother being also present, concluded with a fervent thanksgiving. They were the first couple that were joined together here according to the christian ritual, and their child the first that the brethren baptized. This scrupulosity was perhaps carried too far, but it sprung from the great reluctance they had to the sealing of heathens that had been baptized they did not know why, roving about wild. They first made a trial in every thing, nor were they yet certain whether all they had

had baptized would ſtay there, and educate their children in a chriſtianlike manner. But they received an admonition on this head, and when they afterwards found that the baptized faithfully kept the promiſe made at their baptiſm, always to ſtay with their teachers, they were leſs ſcrupulous of baptizing the children of believing parents.

One of the miſſionaries gives an account of his baptized people in a certain writing, part of which I will inſert, becauſe it ſhews us that amidſt the real joy they felt at the grace viſible in them, they were not blind to their faults, but readily owned ſuch as they knew of.

"It ſeems as if they had all ſome life in their hearts, "but we cannot yet ſay that they are all arrived to a "ſettled confidence. Yet moſt of them know where "the fault lies, and long for the blood of Jeſus. "Many of them have good inſight and knowledge, and "ſeldom miſs an opportunity of recommending the "grace of our Saviour to others; but they themſelves do "not all live in the right enjoyment of it. Their "being abſent from us and ſcattered among the hea-"then, is a great detriment to them; and yet they "cannot be always with us becauſe of their livelihood, "though we do what we can to prevent their going "a great way off. We make no difference between "*our* baptized people and thoſe at the colony, nor do "they make any difference among themſelves. Indeed "at firſt we obſerved a little ſtrangeneſs, which pro-"bably proceeded from their being of different coun-"tries, for thoſe at the colony are natives of this coun-"try, and ours are ſouthlanders, and therefore are "looked upon as ſtrangers. But this eſtrangement "ſoon vaniſhed, and thoſe that have an upright in-"tention, love one another cordially. The miſſionary "and we are alſo of one mind, and we have bound "ourſelves before the face of the Lord, to carry on the "work in followſhip for one Maſter, and not to aim at "a bare ſpreading the chriſtian religion, but at a true "converſion of the heart through the efficacy of the "goſpel of the crucified Jeſus."

§. 10.

§ 10.

One pair of the believers was joined in matrimony this year. Two of the baptized inhabitants and a child died, and one alſo of the baptized, viz. Solomon a married man, entered the eternal manſions as a ſinner that had found grace. The brethren had had a great deal of joy in him ever ſince his baptiſm till this ſpring, when he was excluded the fellowſhip of the believers for a certain tranſgreſſion, and went away for a little while entirely from hence. But one of the teachers finding him when he viſited the heathen a fortnight after, took him aſide, and encouraged him to apply to Jeſus for mercy as a ſinner, and aſſured him he might find a refuge in his wounds, and there alone, from all ſin, all error and evil. At this his heart grew tender, and he ſhed many tears. May 10, he came again with his tent, healthy and well to New-Herrnhut, but fell ſick the night after. As it was obſerved that he haſtened to his end, and as he was very penitent for his tranſgreſſion, and alſo aſſured the brethren that our Saviour had looked graciouſly upon him; he was again received into the congregation during many tears. Then he declared that he was ready to depart into his eternal ſtate, told all that viſited him how much he longed to be with our Saviour, and amidſt his greateſt pains, he ſaid: "O Jeſus, thou knoweſt that I repoſe my confidence alone on thee and thy blood, thou knoweſt that I have no other Saviour but thee; therefore ſtand by me, poor ſinner." Being aſked, if he could go to our Saviour with joy, he ſaid, Yes, and added, "Here comes a ſinner, who would fain,—thro' the Lamb's ranſom, entrance gain."

§ 11.

I will conclude this year with the celebration of Chriſtmas. Their account of it runs thus: "Dec. 24, we went with our baptized Greenlanders to the colony, and ſung ſome Chriſtmas-verſes before every Greenland houſe. Then we went into the veſtry-room, where Mr. Drachart's baptized congregation came alſo to us. Firſt a Chriſtmas-hymn was ſung, and then a diſcourſe kept on the lowly birth of the

 "Creator

"Creator of all things, and his deep condeſcenſion even "to the death of the croſs. The diſcourſe alſo touch- "ed on the promiſes made to the fathers, and their ar- "dent expectation of the ſalvation of God. Then "the factor gave them a ſupper, and while they were "eating, they were entertained with ſome profitable "diſcourſe on the feſtival ſubject. After ſinging ano- "ther hymn we went back, ſung ſome verſes before "each of our houſes, then aſſembled in our hall, and "worſhipped the child Jeſus on our knees. The "Greenlanders afterward ſaid: "O how many nights "have we waked, and revelled with our heatheniſh "mirth, but hitherto we have been utter ſtrangers to "ſuch joys as theſe, &c. On the evening of the third "holiday, I reminded them of the grace we have en- "joyed all in a body at our meetings, and each apart, "during theſe feſtival days; therefore we bowed our "knees with gratitude, thanked the Lamb for it all, "and begged the grace that this ſcene might never be "withdrawn from our hearts or our memories."

THE THIRTEENTH YEAR 1745.

§ 1.

THE joy this Chriſtmas was crowned with, inclined the brethren to make the general feaſts of the church of more benefit than they had been hitherto, in order to give the Greenlanders a right underſtanding of the great and good deeds the Lord hath done for his people; therefore they read them the hiſtory of the reſpective events out of the Bible, and made ſome ſhort explanation and application. If the Greenlanders had not rightly underſtood any thing when it was publicly propounded, they came afterwards to aſk about it, which preſented a fine opportunity, not only of making it more intelligible to them, but alſo imperceptibly to diſcern more clearly the principles of their hearts and the ſituation of their minds, and conſequently enabled their inſtructors to diſpenſe the word of life ſo as ſuited all and each at that ſeaſon. But if the brethren obſerved any barrenneſs or lukewarmneſs, or if even

even deviations appeared, and bad customs would break in again, they took an opportunity to reprove them either in a public meeting, in a band, or in private interviews, in order to reform them, and prevent any evil consequences.

Thus on new-year's day they write: "After reading "the history of the birth and circumcision of Jesus, "some of them came to enquire further into the matter. We spoke therefore in the meeting of the baptized, concerning the first blood which Jesus shed, "and how that turns to our benefit. But the account "of our Saviour's sufferings and resurrection furnished "the chief subject for blessed discourse together. On "the other hand we perceived a certain levity in one "house, therefore a monitory discourse was kept on the "words: *Ye ask and receive not*, &c. They owned it, "and were ashamed. In another house * they were "told, how hard it was to keep discourses to them, "whereas in the other houses it flowed pleasantly, and "they were desired to consider whether the sluggishness and hardness of their hearts was not the cause of "it? We perceived it had a good effect, for two days "afterwards, when a discourse was kept on the words: "*I thank thee Father,—that thou hast revealed it unto babes*; "there was such an emotion, that neither teacher nor "hearers could refrain from tears."

If the baptized did any thing unseemly, they were either spoke with and rebuked in private, or if the circumstance required it, in their separate meeting, or were even debarred that meeting for a time. It had generally the effect, that they directly acknowledged their fault and asked pardon of those they had aggrieved. Sometimes the poor offender was affrighted; such they cheared up: sometimes he was affronted; such they suffered to go their own way awhile, till they came to reflection, and begged forgiveness with tears. The worst custom of the Greenlanders, is, running about with stories and idle chat. They were seriously warned of the sin and damage that may spring from it, and they made them all promise not to carry about the

* During the winter, the outragious weather frequently obliged them to keep meetings in every house.

bad things they saw or heard of one another, but to give timely notice of it to their teachers, that they might duly examine into the matter and make an end of it. But whoever propagated an offence among the people, should be excluded the meeting of the baptized, as well as he that committed it.

But notwithstanding this, the brethren could most heartily rejoice at the visible proofs of the progress of most of them in grace, or at least their upright confession of their defects. The bands and the private conversations were here of great benefit. Once their journal says: "After the meeting several came into my "room. I took occasion from the subject of the discourse, to ask them, What was the most dear and "valuable thing to them? One said: "That our Saviour "has chosen me out of the world, and lets me feel his "love so often." Another said: "Because I am yet so "ignorant, I want to learn the words of salvation "rightly, and to keep them in my heart." A third added: "Once I was so eager after knowledge too, and "thought, if I could but learn a great deal, then I "should have what I ought to have. But afterwards "when I found, that with all my knowledge, the "wounds of Jesus were still foreign to me, nay, sometimes my contempt and aversion, then I was shocked at myself, and found I must be converted anew. "Now nothing is so agreeable to me, as his blood." "The last said: "This I have not got yet. I am still "choaked with the cares for a livelihood, and though "it avails nothing, yet I cannot rightly extricate myself from it." This same man said once to his class: "Brethren, I observe that we always like to say some "good thing of ourselves. Yet it is well known that "we have bad things enough too, therefore it would "be best for us to speak of things as they are." And he himself directly set the example.

In another of the men's bands it was lamented, that the right thirst for the blood of Jesus was not perceived in all of them. This gave vent to an open-hearted confession. One said: "The thing is true, and I am one "that must be ashamed of myself. I have been bap"tized, but now it is to me as if I was not baptized.

"For

"For ſoon after my baptiſm I went among the ſavages, "and became unſettled and vain. When my heart "told me I ſhould go to my teachers, and lay open my "heart; I perſuaded myſelf that it would be to no pur- "poſe, for they could not help me, neither could I keep "to what they told me; therefore it would be better for "them not to know how it was with me. This made "my heart grow colder and harder. Now it gives me "pain, and I beg our Saviour to ſoften my heart with "his blood."

§ 2.

It is certain the intercourſe with the wild Greenlanders was a dangerous rock for theſe weak beginners, (which yet was not well to be avoided, becauſe they were obliged to be often and long abroad to ſeek food.) For as the heathens could no more withſtand the truth, nor, like other heathens, conſidering their deep ignorance, ſet up ſome invented wiſdom of man in oppoſition to it; therefore they went another way to work, and tried to ſeduce the believers to join in their revellings by all ſorts of allurements, that ſo they themſelves might have an excuſe to reſiſt and ſtifle the conviction of their conſcience and the uneaſineſs of their heart. The teachers could not go every where with them, and the viſiting was not ſufficient always to warn them at the right time. This timely caution they were obliged to commit to the maternal care of the Holy Ghoſt, and to deſire their people to hearken to his voice with a liſtening ear and an obedient heart. Thus I find it once noted: "At their departure we ſpoke to "them on thoſe words, *Remember Jeſus Chriſt*, (2 Tim. "ii. 8.) that he alone was able to help them when "they would be ſcattered among the wild ſavages, and "ſee a variety of enticements to evil. The ſervants "were exhorted to ſerve their maſters faithfully. The "children were catechized from the laſt text they had "learnt; *In his humiliation his judgment was taken away, "and who ſhall declare his generation?* They were told to "think always about theſe things, to repeat their texts "and verſes often to the heatheniſh children, and to "ſhew by this what Spirit they were the children of. "At taking leave, there was a general emotion; great

" and ſmall, baptized and unbaptized, all wept, and " we wept with them at the grace that the Lord hath " ſhewn to us and our Greenlanders this winter. Some " lamented that they were obliged to go away, and " ſaid: It was quite another thing to them now than " it was at firſt; for then they liked to take a trip " ſometimes to the heathen, but now they were very " much afraid. We gave them that promiſe for their " comfort: "Where two or three are gathered together " in my name, there am I in the midſt of them."

Some of them came now and then on a viſit, and ſaid, that every Sunday the baptized came together from the iſlands round about, and kept a meeting, and that ſome of the heathen came to it and behaved very devoutly, though they were ſoon carried away again into their wild courſe. One of them was deſired by the ſavages to tell them ſomething good. At firſt he could not recollect himſelf, but by and by he bethought him of thoſe words, (Iſa. lxv. 2.) *I have ſpread out my hands all the day*, &c. This led him, though with more tears at his own unworthineſs than words, to ſpeak ſo much, that they had quite enough. A conjurer there had laid heavy charges on the believers, that their new doctrine and way of life frayed the ſea-fowl away forſooth, after he had releaſed them from the ſubterraneous regions by his art. When the cold increaſed, they offered part of their houſe to our moſt diſtinguiſhed Greenlander, whoſe teſtimony found the moſt entrance; but he perceived their artifice, and civilly declined the invitation. Then they attempted to inveigle him to ſeveral ſorts of pleaſures, but as they could not prevail with him that way neither, they made him an offer of ſome of their things, if he would go only once with them. He felt an inclination to the things, becauſe they were juſt ſuch as he ſtood in great need of; but was directly rebuked in his heart, and refuſed them. At laſt away they went, telling him, he carried matters quite too far; that after this rate they could have no communication at all with the baptized. However it had this good effect, that the heathens of the place where he was, were aſhamed to live ſo very wild and unruly as the reſt.

§ 3.

§ 3.

The brethren went abroad as often as they could to visit their people from island to island, and if they met with any heathen that would hear them, they set the gospel before their hearts. One such visit is related in the following words. "In one place some of the hea-
"then told us, that a man who some time ago visited
"us frequently, died lately, and testified that he was
"not afraid of death. We told them the reason, why
"those that believe need not be afraid of death, but
"may rejoice when they put off the garment of flesh.
"Then we came to an island where many of our bap-
"tized sojourn. They were very glad to see us again,
"and had a store of pretty questions to ask us, which
"we resolved. May 1st, after the morning-meeting we
"spoke with all the baptized and some of the unbapti-
"zed singly, and in the evening spoke on the words:
"*God is love*, &c. The 2d, in the morning meeting we
"shewed them how they might be acquainted with the
"great Teacher, who would abide with them for ever,
"if they do not wilfully grieve him. Then we went a
"couple of leagues further to Kookœrnen. The first
"tents we got sight of, were not our people. Yet we
"landed at some places. Those that wanted to hear,
"soon came to us, and we exhorted them not to neg-
"lect the offered grace in the day of salvation, but to
"embrace a Saviour with joy, that they might receive
"power to become children of God. One woman
"came after us and said: "Ah I should be very glad to
"hear the word of God, for at present I know but one
"single text: *Awake thou that sleepest.*" We explained
"this short saying to her, and told her, that he that
"had imprinted that upon her heart, would give her
"more if she asked him. She said, she did not know
"how to pray. We taught her that verse: O my
"heart's lovely Jesus dear, &c. From hence we went
"to some of our own people. They directly confessed,
"that they had played at ball with the unbelievers, and
"now they were uneasy and could not converse with
"the rest of the baptized with right heartiness and free-
"dom. We admonished them not to put themselves
"upon a level with the world any more, nor to do

" things out of compliance, whereby they made themselves the ſervants of men, and gave offence inſtead " of edification to the heathen. Upon another iſland " we found things better. No deſcription can paint " the joy they had in us, nor the joy we had in them. " Some of them turned their hearts inſide out, and laid " bare all that was in them good and bad. Some told " us, what honourable reproach they had borne from " the infidels. We kept the evening-meeting on the " text: *Looking unto Jeſus*, &c. The 3d, we divided " ourſelves into ſeveral tents on the iſland, that they " might all hear ſomething. Then we viſited round " in every tent. In one, only two heathenish women " were at home, who were very much moved at what " we ſaid. When we told them, that they might al- " ways pour out their heart before our Saviour, and " comfort themſelves that he would give them a gra- " cious hearing, they ſaid: " Alas! we poor creatures " can ſcarce do that. However the youngeſt cried to " her mother: " Do thou pray." And when ſhe " would not, the daughter herſelf began and prayed ſo " fervently that we did nothing but weep for joy at " hearing her. Many both baptized and unbaptized " came to the evening meeting, which was held on the " words: *Jeſus, thou Son of David, have mercy on me!* " The Lamb of God was in the midſt of us. The 4th, " before our return we kept one diſcourſe more, on " the fountain opened for ſin and uncleanneſs. We " ſpoke ſeparately with our own people. Thoſe that " act faithfully and uprightly, are very much deſpiſed, " but they are chearful and joyful under it. But thoſe " that meanly conform themſelves to the world ſtill, " are haraſſed in their ſouls, and aſhamed before us and " their brethren. We recommended them all to the " overſight and guidance of our Saviour, and came " home ſafe in the evening."

§ 4.

In May they all came home, to go together to the herring-fiſhery. One of the miſſionaries went with them, to keep up the preaching and the daily meetings for edification. In the interim many Greenlanders from

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the ſouth and north viſited at New-Herrnhut, as they did many times before and after. Moſt of them indeed came to ſee ſomething new, and not to hear the goſpel. But the curioſity of many a one turned out quite otherwiſe than they thought, for the teſtimony of Jeſus ſtruck a hook in their heart, which they could not always diſengage themſelves from. Some came again and brought others with them, that they might hear ſomething good too. Many came to ſee their relations, who painted the happy life of faith ſo amiably, that ſome were directly influenced to ſtay. But others reſiſted all at this time, though ſome years after they were caught too. Some of theſe people had heard nothing at all till now, others only a little in converſing with the baptized, or even with the neighbouring heathen inhabitants, nay ſometimes only with the children of the heathen; as for inſtance, one woman had learnt this verſe from a heathen child: "And now the Lamb from blemiſh "free,—who on the rugged ſhameful tree,—for me his "life laid freely down,—for my true Lord and God "I own;" which is out of the hymn, The Saviour's blood and righteouſneſs, &c. One of the ſervants of the factory brought an account, that being on a trading circuit, he met with many Greenlanders who would be glad to hear ſomething of our Saviour, and that ſome of them would ſoon come hither. Several from the colony at Frederic's Hope came to ſee the brethren, but the brethren had heard before that they had ſtirred up an inſurrection laſt winter, and wanted to kill the miniſter, becauſe he had put a ſtop to their dancing, and when their plot proved abortive, they fled from the place with a horrid ſhout: *Torngarſuk ajungilak!* i. e. Torngarſuk is good! in the ſame manner as the people of Epheſus cried out: "Great is *Diana* of the Epheſians." There was not much to be done with theſe mutineers at this time.

Some of the ſavages, and eſpecially their angekoks, were mightily taken up with ſome ominous dreams, which ſcared them and others for ſome time. Thus one of them, who ſome years ſince had heard the goſpel, but now dwelt at a great diſtance, ſaw heaven and hell and ſeveral perſons in a dream; and a daughter of his, but

eight

eight years old, had a vision of the same kind. After this dream he made a little box, and carved several figures in the wood, which were intended to represent Jesus, Paul, and some other teachers in a luminous place, and some Greenlanders, who were to represent the damned, in a dark place. This imagery he shewed about, and interpreted every where. It is difficult to decide whether such singular things are to be ranked among the wholesome corrective dreams, that Elihu speaks of to Job; or compared with the operation of the spirit of divination in the damsel at Philippi, who would help Paul to preach, *Acts* xvi. or with the superstitious whim of a certain heathen emperor, who placed Jesus and Paul among his domestic gods. So much is certain, the brethren never laid any stress upon it, but put a restraint upon their Greenlanders from telling their dreams to others, let them be ever so pretty, that they might not be taken up with good fancies, or possibly even make a custom of them.

§ 5.

In the summer, *Frederic Boehnish* came back from his visit in Germany. On his journey thither two years ago, he was stopped in one place by the soldiers. All their efforts could not make him enlist, yet he was detained for some weeks, and sent from one place to another. His meek stedfastness, and his occasional testimony, not only won him the favour and kindness of many of the officers, but also stirred up some of them and some common soldiers to a consideration about their soul's salvation. These gave him an emphatical memorial to the General, and the Lutheran abbot Steinmetz took also a good deal of pains in his behalf, and thus a discharge was obtained. Then he pursued his journey to Herrnhuth, visited the congregations in Silesia, and spent the residue of his time in Marienborn, where he was present at the synod, and delivered in an account of the mission. In the mean time his wife followed him, having been obliged by sickness to lie by, and she carried her two children to the nurseries of the Unity to be educated. March 13, being the day before he set out on his return, he received ordination, to qualify

lify him the better for the profecution of his call; and then embarked with capt. Idze Alders one of the Dutch whale-fishers, who made him his chaplain from Holland to Greenland. He tarried on board the ship during the whale-fishery in Disko-Bay, and should have been set ashore at Good-hope on their return. But as a strong south-wind sprung up when they were fourteen leagues from thence, which commonly clogs the coast with ice, he chose to land directly, notwithstanding there was a thick fog; and the ship was immediately obliged to put off to sea. The Greenlanders carried him from this place to his brethren.

The whole inlet was presently crouded with so much ice, that the inhabitants could neither go out nor in. July 19, there was however so much opening, that the Danish ship had room to run in, though in great danger. The eldress *Rosina Nitschman*, and two single sisters, arrived in it. But the captain would not take their conductor with them. July 31, John Shneider was married to one of these, called *Rosina Shlesser*, and Aug. 6, Mr. Drachart the Danish missionary was married to the other, *Rosina Thiem*, for he had desired a helpmate from our congregation.

John Beck, and also the above-mentioned Rosina Nitschman, set off with this ship for Germany; and he took his children with him, because they now saw plainly that they could not give the children that education here, which would be necessary for the furtherance of the work among the heathen, and for the edification of the young folks among the Greenlanders. Soon after their departure, the brethren were alarmed with a sad account brought by the ship that should have run into the south-colony, but could not the second time for the ice; they said, they had seen a sunken ship in that distress. But it did not prove to be theirs, for the angel of the Lord conducted them safe to Jutland.

§ 6.

By this time the Greenlanders were gone again into their winter-houses, and their hours for instruction and edification were new-regulated. The brethren translated, for the use of the public meetings, an incomparable little

text-

text-book of its kind for the year 1740, entitled: *The Lamb of God ſet forth*, &c. containing the ſame number of pithy choice texts as there are days in the year, all relating to the true Godhead, Manhood and Mediatorial office of Jeſus Chriſt. At ſpeaking on theſe texts, there was often an uncommon emotion. The texts are very ſhort, and ſo are the little ſtanza's under them; therefore the Greenlanders treaſured up moſt of them in their memories, and took frequent occaſions to ſpeak with their teachers about them, by which means they were better inſtructed. They alſo tranſlated ſeveral more hymns, ſo that they had now upwards of forty in all. At this time the *Te Deum laudamus* diſtinguiſhed itſelf very much, as did alſo that charming confeſſion: "That's the moſt ſtriking ſubject,—my wounded Lord! "when I—look at thee, my ſoul's object,—conſtrain'd "by love to die;—and how from thy blood ſhed for "me,—my happineſs is flowing—here and eternally," &c. Beſides this they delivered ſome diſcourſes on the Lord's Prayer, that the Greenlanders might know what they prayed for.

Eighteen perſons were incorporated into the congregation by holy baptiſm. Some of them had parents and other relations in Kangek; therefore they were invited to the baptiſmal act, and firſt aſked whether they had any thing to object to the baptiſm of their kindred, and whether they would be a hindrance, or not, to them hereafter in their fellowſhip with the believers? They expreſſed their entire ſatisfaction, and added, that they themſelves would prepare to come here to live and be inſtructed. Only one man kept his wife back from being baptized, contrary to his promiſe, by taking the child away from her. When they aſked him, at the next viſit, why he did it? he would give no other anſwer, but that he could not be ſo long without the child. Yet he deſired them to baptize both him and his wife at their own houſe; but in this they could not gratify him, becauſe they plainly ſaw that he with-held his wife out of vexation that ſhe was preferred before him.

They now began to admit the catechumens that they intended to baptize ſoon, to come ſome weeks before to the

the meetings of the baptized, that they might enjoy more instruction and bleſſing.

When Greenland children were born of parents not yet baptized, they were bleſſed ſoon after the birth by the impoſition of hands, if the parents deſired it, according to the example of the miſſionaries in St. Thomas's.

Some witneſſes were ſelected from among the baptized at the baptiſm of the children. They made this inſtitution plain both to the parents and the ſponſors, that the ſponſors were to bear a care of the child's education in ſpirituals and temporals, and in caſe it became an orphan, ſhould train it up as if it was their own, and never allow the claim that any of its heatheniſh relations might pretend to it. And this the ſponſors promiſed at the baptiſm in the preſence of the whole congregation.

§ 7.

At the end of the year the congregation amounted to 53 ſouls. The firſt child baptized here, entered into eternity. A Greenlander belonging to the northern colony, called Tullimak, was drowned. He was one of thoſe who had been in Copenhagen, but at this time was with his brother Simon at New-Herrnhut. He was caſt upon a rock in a ſtorm by a wave, together with one of our unbaptized people: The latter eſcaped, but Tullimak was waſhed off by the ſea. Another had a hole rent in his kajak by a ſeal, but he got upon a flake of ice and ſtopped the hole.

Our brethren were twice delivered from danger by water. In May, when earth and water were frozen and the land covered with ſnow, a noiſe aroſe in the morning like the roar of a great ſtorm. Before they were aware, the houſe was full of water; they ran out to divert the ſtream, ſuppoſing that it proceeded from melted ſnow, but behold all without was hard and dry. In the ſpace of an hour all the water was gone, and then they found that it had ſpouted out of the earth like a brook, both in the dwelling-houſe and the ſtore-houſe; but it never happened before nor ſince. It was juſt flood at full-moon, which has ſuch an influence on the brooks and ſprings, at leaſt in Greenland, that they not only ſwell at ſuch times, but the water alſo riſes out of the earth

earth in places that are higher than the ſurface of the ſea. In Auguſt, when they went out to hunt, and at the ſame time to carry ſome proviſions to their brethren who were returning, they were incloſed with ice during a thick miſt. But they had time enough to leap upon a great piece of ice, and draw their boat up after them. After they had ſpent four hours in this cold retreat, an opening made itſelf ſo, that they could proceed further. Some of the teachers were ſeized this year with ſevere ſickneſſes, which were the more dangerous as they had no medicines. But the Lord, who is our phyſician, gave them proofs of his wonderful aſſiſtance. The love and concern of the Greenlanders, who almoſt all came even from the moſt remote places to ſee their teachers once more, was a great cordial to the ſick patients.

THE FOURTEENTH YEAR 1746.

§. I.

THE general ſtirring among the ſavages ſeemed now to abate, but on the other hand the little flock of believing Greenlanders increaſed continually. Such as grace could maſter, and ſuch as liked to be adviſed, drew nearer to partake of the happineſs that their hearts were deſtitute of. But ſuch as would not yield up their hearts to their Creator, endeavoured to get out of the way of a reſtleſs conſcience and its demands; and if they had an opportunity, to detain others by fraud or force. The greateſt ſtirring had been in Kangek. Many of thoſe that were touched, repaired to their believing country-people; others wandered about awhile longer with the ſavages; and others were undetermined which ſide they ſhould take to. Thus upon a certain occaſion it is ſaid: "May 29, many "ſtrange Greenlanders viſited us, and among them "was one who had been very much laid hold of two "years ago. I aſked him, if he had no remains left "in his heart of what he had heard and felt two years "ſince? He anſwered: "The firſt year I thought "a great deal about it, but now it is as if it was all "flown away." I ſaid again: But haſt thou no mind

"then

"then to ſide with the believers? He replied: "I "know it would be well for me to live with them, "and hear God's word, but I am too much linked "to earthly things, and cannot extricate myſelf." "Afterwards when I ſpoke further with him of the "happineſs of thoſe that believe, and how he would "once repent his letting the time of grace paſs over, "the tears ſtood in his eyes, and I perceived that his "heart was not yet quite inſenſible."

The angekoks laboured to draw ſuch irreſolute people to their ſide again, and to intimidate them from being converted by all ſorts of invented tales. A ſtrange angekok came to Kangek, and warned the people againſt giving ear to the chriſtians, giving out that he had performed a journey to heaven, to know how it went with the ſouls of the Greenlanders. There he had found all the baptized in a wretched condition, without food and raiment; but the unbaptized in great affluence. A formidable account was alſo brought them, that a baptized Greenlander who had died at the northern colony, appeared again quite naked, and ſaid, that he had been driven into a dark diſmal hole, where he endured great diſtreſs. Thoſe that were glad to get excuſes, believed ſuch fictitious ſtories, and added, that the foreigners inflicted theſe puniſhments on them, becauſe they had killed their anceſtors. Indeed thoſe now here did no harm to their bodies, but tried to bring them into a ſtate of unhappineſs by their new opinions and uſages.

However theſe deceivers effected very little. As ſoon as the firſt impreſſions of their forgeries were evaporated, the Greenlanders came in abundance to viſit and hear the word, eſpecially if they knew there would be a baptiſm, and many wiſhed to be partakers of the ſame grace.

There came alſo many ſtrange ſouthlanders, but they were very ungovernable, and committed many extravagancies. A baptized widow and her child came back again in the company of theſe people, but not in the moſt ſatisfactory condition. However ſhe had borne a good teſtimony of the truth, and made ſome of theſe wild

wild folks attentive, ſo that the brethren could lay the truths concerning their Creator and Redeemer more to their hearts.

Several came into this country out of the meeting, who were not perfectly ignorant before, but were there brought to more reflection by converſing with the baptized people. Some of theſe begged permiſſion to live with our Greenlanders, to which the brethren aſſented, that as they perſuaded no one to remove hither, ſo they bid no one go away that came, provided he was no hindrance to others. A woman came alſo, who had lived here more than once before, but ran away again; ſhe now aſſured them ſhe could not hold it out any longer with the ſavages, and would henceforth gladly be obedient to the truth.

§ 2.

The more our baptized and catechumens ſaw into the bleſſing of daily tuition and inſtruction, and the detriment ariſing from their being ſcattered, the better they habituated themſelves to ſocial living together under the inſpection of their teachers, and at the ſame time were convinced that the external good rules and orders aimed at their temporal and ſpiritual proſperity, and not at compulſion and ſubjection. Thus a believing married pair, who had been over-perſuaded to join in an excurſion to the ſouth, could the readier follow the brethren's advice to continue here for the preſent, becauſe they themſelves knew that they were but newly baptized, and not yet rightly eſtabliſhed. And the women, who were forbid going on board a ſhip that wintered here, plainly ſaw that the motive of this prohibition was not arbitrary power, but their own welfare and honour.

When they were obliged to go to the fiſhery at the iſlands, they went almoſt all to one place, that they might proceed in mutual edification among one another. As ſoon as ever they had procured what was neceſſary, they came again to their teachers, who had conſtantly viſited them in the mean time. If they went any where to ſtay a long time, one of the teachers went with them. Accordingly the Greenlanders that went this year upon the fiſhery in Kookœrnen, which laſted ſeveral weeks,

were

were never left without one of their teachers, though these latter had themselves at that time all hands employed in cutting turf and gathering wood. It is not necessary at present to specify at large their visiting the heathen from time to time, and how the Greenlanders also omitted no opportunity to declare the Lord's death wherever they came. Yet I will mention one instance. In March, "Timothy came home from visiting his friends in the "district of Fisher's-bay. Neither he nor his people "could express how ardently they longed to be with us "again. They had spoken of our Saviour to all that "would hear them, and their words were acceptable to "some."

They visited from time to time the few baptized that were obliged to live at other places with their parents, or sent occasionally others of our baptized to enquire after them. Thus Jonathan abode a few days with Bathsheba's parents, and his testimony proved a blessing to them and five other families that lived there. As often as our brethren went afterwards to that house, they found a great stirring, which Bathsheba gave occasion to, who had taught her younger sisters some texts. Of one of their visits they write: "It often affected our "hearts when we saw the little children sitting toge-"ther upon a rock, singing pretty verses, and talking "together thereupon. The whole family is now well "inclined. It is scarce necessary to say much to the "parents, the children do it without us, and even "those that cannot speak, shew the old folks where our "Saviour was wounded in his hands, feet and side. "But yet quite another aspect and vital principle shines "out of Bathsheba's eyes; it is obvious in her that she "has been baptized with the blood of Jesus, and lives "and acts under its powerful influence."

§ 3.

This time Frederic Boehnish went with the whole Greenland flock to the Capelin-Fishery. The order observed, that the Greenlanders might provide the necessary stores, and yet sustain no damage to their souls, merits a more particular specification. I present it to the reader in their own words:

"May 13. was a peculiarly bleſſed congregation-
"day; ſome accounts were read, and three Greenland-
"ders were baptized, which we were obliged to do
"in the open air becauſe of the croud of people. Final-
"ly the order they were to obſerve at the capelin-
"fishery, was notified. It was a joy to them that one
"of us would bear them company, and they promiſed
"to undertake nothing without his advice.

"The 18th, they made ready for their departure.
"The poor, that had no boat, and the widows and their
"children that had no provider, were diſtributed among
"the reſt, that they might reap ſomething too, and not
"be burdenſome in the winter. Many of them came
"to ſpeak ſeparately with one of us before they went,
"about their paſt ſituation. Some wanted very much
"to hear what they ſhould do, to be kept from evil in
"their abſence. We knew no better counſel to give
"them than this: "Let his five wounds torn wide
"for you,—remain your rock-holes ſafe and true. Re-
"joice in the Lord always. Love one another heartily;
"and give no credit to the enemy, if he would perſuade
"you that you are not good enough for our Saviour,
"becauſe he only aims by it to make you ſhy towards
"him, and to bring you into an eſtrangement and
"diſtance from him, that he may afterwards ſurprize
"and ſupplant you the more eaſily."

"The 19th, when they had loaded their boats, we
"walked down to the ſtrand with them, and recom-
"mended them to the powerful protection of our dear
"Father, the conſtant nearneſs of our Beloved, and
"the careful nurture of the Holy Ghoſt; and at taking
"leave we ſung: "I cannot poſſibly leave off,—I have
"not thee embrac'd enough,—I kiſs thee yet once
"more—on thy abus'd, thy bloody cheeks;—my long-
"ing muſt have what it ſeeks—on thine unnumber'd
"wounds and ſores." Then we ſet off in fourteen
"boats and many kajaks. The catechiſt Berthel
"Larſen and five boats from the colony joined us. We
"advanced but four leagues. In the evening I kept a
"ſinging-hour. Afterward ſome Greenlanders viſited
"me in my tent; by degrees we entered into a very happy
"converſation, how it will be with us above. I know

"not

" not how to expreſs the ſubſtance of our bleſſed diſ-
" courſe, and the heavenly feeling attending it, better
" than in a couple of old verſes very dear to me: " His
" eyes, his mouth, his ſide, — his body crucify'd, —
" which faith here reſts upon, — our eyes ſhall ſee
" anon, — and there in perſon greet — his wounded hands
" and feet." " At ſuch a time of grace, — what eye-lid
" can repreſs — the tears ſuch joys produce! — nay, they
" will burſt the ſluice, — and overflow the cheeks, —
" juſt like a dam that breaks."

" The 20th, the catechiſt kept the morning-meeting
" with an affected heart. Then we ſteered on our
" courſe. As we glided along, the Greenlanders ſung
" out their whole ſtock of verſes, and then began again.
" In the evening we came to Piſſikſarbik*. There
" were ſix tents of wild Greenlanders pitched there al-
" ready, but we pitched upon another place.

" The 21ſt, after the morning-meeting I wrote let-
" ters. Our Sarah and Ketura ſpoke with a heathen
" woman, and told her how unhappy all thoſe are,
" that do not know and love our Saviour. When the
" men were come home from ſeal-catching, they brought
" me ſome ſeal-fleſh, and were glad that I reliſhed it,
" and I was glad to feel their genuine love.

" The 22d, being Sunday, I kept the choir-meet-
" ings in the forenoon. I obſerved more than ordinary
" grace in ſome. In the afternoon I viſited the ſavages
" whom I knew many years ago. Some of our people
" ſpoke a great deal of our Saviour in theſe tents, and
" wondered at the dead and deplorable condition of the
" poor creatures. Their own deliverance from dark-
" neſs was anew important to them. In the evening
" the catechiſt kept the ſinging-hour, and I the meeting
" of the baptized.

" The 23d, 24th and 25th, our people laded up
" capelins in plenty, and I did the ſame. The weather
" was ſo warm, that when we were upon land, we
" could ſcarce bear our cloaths on. But the 26th, 27th
" and 28th it ſnowed ſo hard and was ſo cold, that I

* Since then our Greenlanders always chuſe to go to this place on the capelin-fiſhery, becauſe they could be generally alone there.

" could hardly write. The Greenlanders refted and " were very orderly in their tents.

" The 29th, I kept the Whitfun-fermon under the " azure fky, and afterwards I read letters to them from " Europe.

" June 1, I went a hunting and killed a large rein- " deer. On the 2d, I gave our Greenlanders a meal " of it. In my abfence the enemy had directly endea- " voured to broach evil among fome of them, but he " did not fully fucceed. Afterwards I fent two kajaks " with letters and freth meat to New-Herrnhut, and " foon after they were gone, two kajaks arrived with " agreeable letters from thence. It being now light all " night, I went with fome others at midnight to another " place to catch capelins.

" The 3d, after the morning-meeting I fpoke with " two fingle women, who without my knowledge had " been a hunting with others befides the proper head of " their houfe. They confeffed their error, and would " remember their promife better hereafter. In the af- " ternoon I kept a love-feaft and catechifation with 22 " children. Afterwards I fpoke with an unbaptized " widower, who is received among the catechumens. " He had entered too deep into the thoughts of mar- " riage, and intended to put them in execution in the " heathenifh way. His heart grew foft presently. I " advifed him to return home out of the way of the " temptation, and he was directly willing.

" The 4th, the catechift kept the morning-meeting, " and I the Sunday's preaching on the 5th to many peo- " ple. Afterwards I vifited the Greenlanders in their " tents, and found them chearful and hearty. I had " reafon to rejoice much over them.

" The 6th, I was again a hunting. Simon got a " deer, gave the Greenlanders a meal, and made fome " remarks at this opportunity. Among other things, he " faid: " Now I am no more afhamed to fay, that I " will fuffer myfelf to be guided by my teachers like a " little child. I know by experience that the fellow- " fhip of believers is good, and that our teachers have " an upright intention towards us, and do not defire " to lord it over us, as fome among you, that have

" an

"an evil heart, think and alſo ſpeak among one "another."

"The 9th, all packed up except two families that "were not ready. Towards noon we ſet off with "ſongs of praiſe, and the remainder of the day and the "night we came within a league of our houſe. There "a ſtrong wind obliged them to halt, and to draw both "the loading and boats aſhore. But I went home by "land, and thanked our Saviour with many tears for "all the grace and mercy that he had ſhewed to me and "the Greenlanders."

§ 4.

Permit me on this occaſion to introduce alſo one of their hunting-diaries.

"Sept. 3, ſome Greenlanders went upon the rein-"deer-hunt; and as we did not chuſe to let them go "alone, I (Matthew Stach) went with them. In the "inlet a violent boye * or ſquall from the ſouth beſet "us and ſeparated us. I was obliged to ſteer before the "wind ſtrait into the inlet, becauſe the adjacent land "was full of ſteep rocks. Yet at laſt we were hurried "very near to a high bold ſhore. The current was "rapid, and the lofty ſurges daſhed together in ſuch "confuſion, that we thought no other but of being "overſet. The women's boat writhed itſelf in the "billows like a worm. That verſe was my ejacula-"tion: "Lamb, thou mad'ſt the univerſe,—we too "are thy little creatures," &c. In a quarter of an "hour all was huſhed into a perfect calm, ſo that we "could row on a couple of leagues. We pitched our "tents in Okeitſuk, to wait for the two miſſing boats. "We were ſoaked through and through with rain.

"The 4th, the two ſeparated boats could not gain "the ſtation for ſtrong winds. After the ſinging-hour, "Dorothy aſked me, what woman that was I lately "ſpoke of, to whom our Saviour ſaid, *O woman, great "is thy faith.* I told her it was a heatheniſh woman, "that had not much underſtanding, like herſelf, but "her heart had taken in the little ſhe had heard from

* See vol. I. p. 49.

" others of our Saviour. This ſuggeſted an agreeable
" ſubject for a dialogue among my tent-companions.

" The 5th, the two other boats came up. They
" had been in the ſame imminent danger as we, eſpe-
" cially little Matthew, who with his kaiak could not
" keep up with the others. The waves waſhed away
" his ſeal-bladder, and while he was lifting that up, his
" oar was carried away, ſo that he was forced to pad-
" dle back with his bare hands till he could catch his
" oar again *.

" The 6th, we could ſcarce ſtir out of the tent for
" rain and ſtorm, and the 7th, it was not much better.
" In the evening I read a chapter out of the evangeliſt
" *John*. At going to bed we had a very bleſſed diſ-
" courſe together about the chief point we wiſhed to ſee
" among the Greenlanders, viz. that they loved our
" Saviour and one another heartily, ſo that if he was
" to aſk the queſtion,—*Loveſt thou me?* every one might
" be able to anſwer with truth,—*Lord, thou knoweſt all*
" *things, thou knoweſt that I love thee.*

" The 8th, as the weather was a little better, we
" went on, and met with Tettamak the northern An-
" gekok and his people, who would gladly live with
" us.

" The 9th, the wind was very tempeſtuous. I
" heard that our Anna was not far off with her bro-
" ther, and went to ſpeak with her; but ſhe was gone
" a hunting. In the ſinging-hour that verſe: O! if
" the Lamb's blood was not ſhed,—life would a bur-
" den be indeed," &c. excited me to ſpeak ſome words
" of that matter. The 10th, and 11th, it rained again
" ſo violently, that nobody could go out. The north-
" landers were at the morning-meeting, and were very
" attentive. The man, who is an angekok and mur-
" derer, begged me afterwards to come to his tent to
" tell him more of what was good, becauſe he had for-
" got a good deal already. Therefore I related to him

* The ſame youth overſet another time, when he was trying to take an eider-fowl he had ſhot out of the water, and the current carried him ſo far that he was almoſt out of ſight. But at laſt another boy came up with him, and raiſed him up from under the water.

" once

" once more, how the Creator of all beings assumed our " human nature, and redeemed mankind by suffering " and dying. When I concluded with these words, " Much might be said of this Jesus, if the time allowed " it," he said: " Then give me leave to live this win- " ter with you, that I and my children may hear more " of it." I answered: this shall be at thy own option; " if thou wilt make the beginning to seek a Saviour, " which there is the highest reason for, then thy chil- " dren will probably follow thee. " Yes (said he) I " will, and my children have still more mind than I."

" The 12th, we went a hunting. I killed two rein- " deer, but the Greenlanders none; however I gave " them one of mine. The 13th, I killed another. " In the morning-meeting I read out of St. Luke, and " spoke on those words: *Depart from me, for I am a* " *sinful man, O Lord*; and our Saviour's answer: *I will* " *make you fishers of men.* One of the company com- " plained to me, that his wife would not be obedient " to him sometimes; he had thought it would be well " to get a great rod, and beat her once thoroughly. I " said: " No, thou must not do so. This may do " for children, but it has no good effect with grown " people. I will speak with her; I think she will be " ashamed and amend." Well then (says he) I will " not do it, but will tell thee when she acts amiss again.

" The 14th, I sent home a kajak with meat and " letters. I kept the morning-meeting on the words, " *I am come to send fire on the earth*, &c. Afterwards I " translated that hymn: " When in the morn I rise " from bed," &c. The 15th, we went to Kanneisut. " We had scarce pitched our tents before such a violent " storm arose from the south, that we could scarce keep " our boats and tents from being the sport of its fury " in the air. We staid there till the 19th, when we " came home chearful and well."

§ 5.

Towards autumn the Greenlanders set out a seal-catching, which is like their harvest, and this time they were extraordinary successful; but as to internals they fell into dubious circumstances, which was how-

ever discovered in good time, though some got a heavy heart by it. Therefore at the entrance into their Winter-habitations, there were many things to be examined into and adjusted. But here it must not be forgot, that in consequence of an exhortation to go uprightly to work, most of them came of their own accord, and confessed their miscarriages with an open heart, so that their teachers did not know whether they should grieve or rejoice over them most. However they were obliged to put some under chastisement, and exclude them for a time from the assembly of the baptized, that they themselves might reform, and the others take example from them. It had also a good effect, for they got better acquainted with their own hearts, their own corruption was more manifest to them, the merits of Jesus more important, and his wounds more indispensably necessary. They also learnt to walk more wisely, and to guard against their own spirit on seemingly innocent occasions, but which yet might imperceptibly betray them into sin. After this affair was over, the meeting of the baptized was enlivened with new grace and spirit. Upon the earnest desire of many, they were now induced to begin the singing hours again, which had been intermitted on account of their longness for this principle among the brethren, to set aside every useful thing when it does not answer its end any longer, or degenerates into a mere custom. Those that were excluded, humbled themselves from their hearts, were reformed, and were re-admitted before the ensuing spring. And an unbaptized woman, whom they were obliged to turn away as a seducer, came again after some weeks and begged with many tears that they would receive her again. "It is true (said she) I have experienced nothing in my heart yet, but only gleaned a little knowledge in my head lately, but yet I cannot bear to stay among the heathen, the disquietude of my heart follows me wherever I am, and embitters every thing to me; and the revilings that I must daily hear against you and the believers, are intolerable to me." Accordingly the poor woman was taken upon a new trial.

§ 6.

§ 6.

The congregation was increased with 26 persons by holy baptism, 3 of whom were little children. A woman in Kangek was also baptized in the beginning of the year; it was she who had been kept back by her husband from being baptized last year. Many of the heathen that lived at that place, attended this transaction, and saw and heard every thing with great emotion. Her husband also begged earnestly to be baptized; the brethren promised to think of him, if he would come with his family to live with us and be instructed. Nor was it long ere he came, and before the year ended, he partook of the same grace. He was called *Peter*, and he and his wife turned out one of the most exemplary married pairs and blessed labourers among their nation, though he finished his race in a few years. His wife is still a respectable helper among the widows.

Three pair were joined in marriage. A widow who was spoke to with the same view, answered: "I would "rather have no second husband, for at my baptism "I gave myself entirely up to our Saviour, that he "should be mine and I his. I know how it is in "that state, many things occur to disturb one. I am "much more comfortable in my widow-state: and "you yourselves know that I have now been two "years a widow, and hitherto I have suffered no want, "though I have no other provider but my little "son." The brethren could have no objection to this declaration, and the man that had solicited for her was satisfied too. Circumstances required that they should advise another to drop the thoughts of marriage for the present; they themselves would think of him when such a change would be good and suitable; and he was satisfied also. But there was a young widow, who during her absence had begun a treaty with one that was unbaptized, and the brethren were obliged to fetch her home, she and baggage, that she might not plunge herself bodily into danger, wherein there was more likelihood of perishing herself, than of gaining her unbelieving husband.

This was a very tempestuous year, and the missionaries as well as the Greenlanders were involved in various

rious imminent dangers. Once two brethren went six leagues off to seek wood, and were obliged to stay eight days upon an uninhabited island, and to stand the brunt of three hard storms without any tent to cover them. On this occasion they write. "Oft have we encoun-"tered a variety of perils by land and water, and we "have pretty well inured to it; but this time we had "reason more than ordinary to thank our Saviour for "our preservation, because the last four or five days "we had nothing to eat but shell-fish, and could scarce "get enough of them to pacify our hunger. At last "we ventured to embark homeward, and scarce had "we set foot on land before there arose such a terrible "tempest and rain, that we had enough to do to shel-"ter the boat." Yet in all this boisterous weather only one Greenlander, called Gideon, was overset in his kajak and drowned. It was observed of him that he was never right chearful, but had always something pensive and shy in him, though they could never find that his walk was sinful. In the funeral-discourse the Greenlanders were shewed how necessary it is, that after their baptism they should get a true acquaintance with Jesus and his wounds, that they might lead a happy life uninterruptedly, and if they also should unexpectedly be called out of this world, as is often the case in this country, they might be always found ready to enter with perfect joy into the presence of him, in whom they believed here. It caused a great conclusion among them all.

§. 7.

The continual increase of the Greenland flock, and of labour in internals and externals, made the increase of helpers necessary too, especially as (which no one could take amiss) most of the old labourers after the other made a visit to Germany to draw breath, and to recover new strength for their labour. *John Soerensen* was this time pitched upon to Maribo as a new assistant. He accepted the call with joy, and directly made ready for his journey. John Beck, who was then in Marienborn attending the printing of some translated Greenland pieces, went with him to conduct him thither, and to bring his own wife from thence on a visit. In Holland, Christian Boernike joined them,

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and there they went on board a whale-fiſher Capt. Idze Alders, and had an extraordinary quick voyage, for ten days after their ſailing from the Texel they ſpied Cape-Farewell in Greenland. April 5, they reached the latitude of Good-hope, but did not dare to approach the land on account of ſtorms, and therefore were obliged to go 80 leagues further north as high as the latitude of Wyde-bay, before they could be ſet off in their own boat which they had bought in Holland. The captain deſired them to wait for another opportunity, becauſe he was afraid they would be murdered by the ſavages in that part of the country, who bore an ill character; and at that time there were no colonies in that diſtrict. But they ventured in the name of the Lord, and April 7, they went into their boat in fine ſerene weather, and coaſted ſouthward near the ſhore. But in the evening, when they attempted to croſs a wide inlet, a ſtrong eaſt-wind aroſe all of a ſudden, as if it would drive them with violence out into the wide ocean. With much toil and ſtout rowing they made ſhift to reach with difficulty a lonely iſland, on which they were obliged to hold out without covering two days and three nights in great cold and wet cloaths. The worſt was, that in lightening the boat in their diſtreſs, they threw overboard the implements for ſtriking fire among the reſt, and conſequently could make no fire. They had a ſcanty portion of bread and cheeſe, and ſome bottles of red wine, but the cold froze and burſt them, therefore for want of water they were forced to eat ſnow. At night they lay in a hole dug in the ſnow, and covered themſelves with the ſail. April 10, they ſailed from thence and paſſed Bruyne-Bay and Kin von Saal, and came the 12th, in the night, to the firſt Greenland houſe in Omenak, which was inhabited by 40 perſons. They were received in a friendly manner by them, and feaſted with fiſh and water. But as this territory is infamous for ſeveral murders committed on navigators, they kept good watch by their boat all the night through. The 13th, they ſet ſail again and paſſed Naparſok, where they were again treated kindly by the Greenlanders. The 14th, they were again in no ſmall danger by a ſtrong ſouth-wind, however they reached land, though cold and wet through

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and through. The 15th, they rested. Wherever they found people, they preached the gospel and not without blessing; and the issue proved it, for six families at least came after them from these parts, and prospered, and the forementioned angekok and his domestics were among them. The 17th, they came to Kangek, and the 18th to New-Herrnhut to every one's joy and surprize; and glad and thankful were they that they were brought to their wished-for place through so many difficulties and dangers.

BOOK VII.

The third Period of the Brethren's Mission, from the building of the Church in 1747, till the second Visitation in 1752.

THE FIFTEENTH YEAR 1747.

§ I.

BY what has already been related, it must have been a pleasure to observe, how the gospel was preached in this whole district, and how its sound was spread still farther by the savages themselves. Persecution, at least all sorts of obstacles, reproach and mockery were not wanting. The heathen indeed had no formed system of lies to set against the divine truths, nor had they any hired heathenish priests, like other infidels, to support them therein; however, there were some among the angekoks, who, fearing they might entirely lose their reputation and the profits accruing from their impostures, invented all sorts of things to deter their silly adherents from adopting the truth. But these efforts were feeble, and unable to withstand the divine power of the gospel. Those whom the Spirit of God could but convince truly of sin because they believed not in Jesus, and of the righteousness purchased by his blood,

blood, these the prince of this world was obliged to quit his claim to, as soon as they were willing to run into the arms of their faithful Shepherd. A copious blessing was still to be expected from the awakening hitherto, and unless any one voluntarily and deliberately chose to remain an usurped prey of the devil, there was hope, notwithstanding all human impediments, that one way or other he would in the end be conducted into the arms of his Creator, by means of that small light enkindled in him through the truth of the gospel.

Great grace was observed among the little collected company of the baptized. Many painful circumstances indeed still occurred; nor could it be otherwise expected even hereafter, so long as we are here below in an imperfect congregation, which on this side the grave is an hospital, not indeed of dead people, but of sick who are recovering, where one is to strengthen that which was ready to die. But upon the whole there was cause to rejoice heartily over them, and to stand amazed and thank God on account of their growth in grace, particularly when calling to mind, that so very lately they were not only heathens, but of the most brutish, disorderly sort, who lived according to the evil propensity of their heart without any restraint. In the public meetings the divine power of the gospel shewed itself conspicuously. On individual souls a work of grace was many ways to be discerned in a lovely manner, which gave a hopeful prospect: At the small bands, as likewise at incidental conversations, but principally whenever baptism was administered, that promise, *Where two or three are gathered together in my name, there am I in the midst of them*, could be often sealed with yea and amen; from a feeling which caused the tears to flow plentifully. Moreover it appeared, that several of the baptized were endowed with fine gifts and a witness-spirit, insomuch that they declared to others the grace which they had experienced in their own hearts, which, together with the good deportment of the baptized among the unbelievers, not only adorned the doctrine of God our Saviour, but also gave great weight to the testimony of the teachers. Nor is it to be esteemed a small matter, that the gifts of some of the natives could now be employed in familiar seasonable

able discourse with their equals, by which means they could be prepared by degrees to become labourers among their own nation.

That the last upshot be good, is the principal point. This had been observed with joy in those few who had hitherto departed this life; and it is presumed that nobody can have read the happy exit of Samuel, Noah and Solomon without being affected with it. Even among the unbaptized, it was evident in the last days of many, that they had been teachable scholars of grace, and through the preaching of the gospel had got so much impression of the merits of Jesus, that in reliance upon it, they could launch into eternity, if not with a perfect joyfulness, yet free from the fear of death.

§ 2.

Notwithstanding all this, the most essential requisite for a true christian congregation was still wanting to this hopeful company of believing Greenlanders, viz. the testament of the holy body and blood of our Lord. Hitherto the brethren had scrupled to tell the Greenlanders of this great and inexpressible mystery, or make them participants thereof. For although they acknowledged the grace, to the praise of our Saviour, which manifested itself in an undeniable manner on all the baptized, and more particularly on some; yet the frequent vicissitudes and various deviations which still occurred with several of them, caused a secret diffidence to arise, whether they were really converted, and lived, with the humble compunction of sinners, in a true communion with our Saviour. I will not here examine whether this diffidence was well or ill-grounded. So much is certain, that they did not look upon the best and most promising of their baptized as fit to partake of this highest of blessings, till they knew them to be really poor sinners, sensible of their own weakness and wretchedness.

The prospect of this cleared itself up from time to time, particularly the last year. But first of all it was needful, that that depravity, which is in every man, should begin as it were to ferment, that so each individually might be brought to a real knowledge of himself, learn wisdom at his own cost, or by seeing the miscar-

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rages of others, might get exercised ſenſes, through experienced, and attain a conſident attachment to Jeſus, grounded on humility, together with a hearty inclination for fellowſhip and for obedience. That this came to paſs, appears by reading the account of laſt year, and in this year there are delightful traces of that conſequence of godly ſorrow, the fruits of true amendment; and withal, a nearer preparation for the communion of the body and blood of Jeſus; to which the three firſt Greenlanders were taken (as will be related by-and-by) towards the end of this year. And as the ſacred wounded body of Jeſus exerted its power mightily on their ſoule and members, the brethren were encouraged ſoon to admit more to the participation of this grace.

Now as not only the preaching of the word of God, but likewiſe the holy ſacraments according to the inſtitution of Chriſt, are eſſential to a congregation of the faithful; therefore we may date the beginning of the Greenland congregation from this year. Moſt certain it is, that from this year, that unutterable Chariſma of a true congregation of Jeſus, which is called the congregation-ſpirit, appeared in an amiable manner, even the walking of the Head of the congregation in the midſt of the candleſticks, "ſuch breezes —on which no ſtranger ſeizes,—perceiv'd "alone by Jeſu's ſpouſe," but which have ſuch an effect even upon the unbelievers, yea often on minds full of bitterneſs, as Paul mentions concerning propheſying, 1 *Cor.* xiv. that the ſecrets of their hearts are made manifeſt; and ſo falling down on their faces, they worſhip God, and (at leaſt for that time, though often againſt their will) muſt report that God is in ſuch an aſſembly of a truth.

§ 3.

There were alſo many defects in outward congregation-order and regulations, though much previous preparation had been made for it. The baptized and catechumens were become more willing to dwell in one place together, without which no abiding fruit and diſcipline could ever be expected. They were more and more ſenſible of the love of their teachers to them; ſince, notwithſtanding their own accumulated outward labour, one or another would always devote their time to their ſervice, to go to ſea

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with them, on which account they [illegible] for their food and bedding in the best manner possible. [illegible] when [illegible] could not be with them [illegible] ed to the advice of their [illegible] who [illegible] the teacher from time to time had communicated [illegible] they [illegible] their wives [illegible] late [illegible] in an orderly manner. [illegible] was [illegible] want of room [illegible] enlarged their dwelling-place three years ago, but [illegible] became [illegible] too small for the [illegible] meetings.

On this occasion they were now for [illegible] the necessity of keeping the public meetings [illegible] mal-transactions and the [illegible] weather would not admit, obliged them [illegible] the men to divide and keep them in several [illegible] which was certainly very inconvenient both for [illegible] and hearers.

This defect was remedied this year by building [illegible] cious house and church. Since then [illegible] kind of life has been observed among the people, and matters were brought from time to time into a more edifying order.

"with rejoicing, bringing his sheaves with him."

An observation indeed has been made, that since that time the very strong witness-impulse was not so discoverable among the Greenlanders as in the former times; which I myself at the beginning, [illegible] upon by a desire [illegible] by examining and strictly weighing all circumstances together, I found that this, [illegible] no longer necessary, [illegible] might perhaps have had hurtful consequences. It was no longer needful to set up single witnesses, because the candlestick itself, I mean a living congregation, a city upon a hill, was exhibited, which gave light to all both far and near. A whole cloud of witnesses must certainly yield more use, than small separate candles, which frequently did rather glimmer than burn clear and give a good light. For they were often such persons who had not yet a sufficient foundation in their own hearts, but yet were willingly made use of, because the Master of the house himself owned them and their testimony, so that many souls were thereby touched and excited to seek after something further. But if this had continued in

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that frank it is not probable that those whole minds were the most studied up, would have attained that fundamental knowledge of themselves, so long wished for, nor those views of the merits of Jesus, which branches out in a full adherence to the Lord, a continual looking upon Jesus, and that desirable converse with the Man of Sorrows, which constitutes the life of faith in the Son of God, and the heaven which the children of God have upon earth.

Notwithstanding this defect of the witness-impulse (if it is to be called a defect) it must yet be confessed to the praise of grace, that the Greenlanders, by their very walk and conversation, did let their light shine before men, and that many also, when opportunity offered, gladly and without fear proclaimed the virtues of him who had called them, and invited others to the participation of the same happiness. How much this tended to facilitate the testimony of their teachers, and what good fruit it produced, is sufficiently witnessed by the copious harvest in the following years, to which those words in the 126th Psalm may very justly be applied: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

§ 5.

As I have been more prolix than I intended, I will this time postpone what particulars occurred in the first half of this year, in visiting the heathen, in the daily meetings and such like opportunities, and proceed directly to the building of the church, and the settling of the Greenland congregation which followed.

The accounts hitherto sent from Greenland, which had caused great joy in all the Brethren's congregations, and the complaints of the missionaries, that for want of room it was impossible to have things in proper order, had such an effect at the synod held at Zeyst last year, that some wealthy members resolved to get a large timber house framed in Holland according to the direction of the missionary John Beck, who was then present, and to send it thither in a ship freighted solely with it, commanded by captain Gerrison. Some brethren offered themselves voluntarily to go with it, in order to erect and finish it there,

there, and the old venerable *Chriſtian David* ſeized this opportunity with joy to go alſo in the quality of maſter-builder. He had built the firſt hut for the brethren in Greenland, and the firſt ſchool-houſe for the Greenlanders, and ſcarce expected when he then came out of the country, that the latter would ever be inhabited, and the former grow too ſmall. But behold, The was now to bring them a church. He therefore made all ſpeed, that he might have that ſingular good fortune to ſee this work finiſhed in God, and give his benediction to it. They had a good voyage till Cape Farewell, but in Davis's Straits they were obliged to tack about for near four weeks together, occaſioned by contrary wind, ſtorms, thick fogs and floating ice; and could not make the harbour till the 12th of June. After the houſe had been unladen and the ſhip ſearched and cleared by the Daniſh ſailors and merchants, Matthew Stach and John Schneider returned in her to Europe, after having firſt been preſent at laying the foundation-ſtone to the houſe the 5th of July, and having left their bleſſing to the building with thoſe words, "Lift up thy pierc'd hands, O deareſt Saviour,—o'er this place, and pour out all that favour,—which in thy loving,—and kind heart towards it is ſurely moving." The building was carried on ſo expeditiouſly for a month together, that the houſe was erected the 7th of Auguſt. Much ſnow had fallen in July, and it began again in Auguſt: They were often hindered by it in their work, yet they advanced ſo far, and got ſo much of it under cover, that they could keep the holy communion in one of the rooms the 16th of September. As this ſeaſon of the year is the chief time for the fiſhery, at which the Greenlanders are much diſperſed, the two remaining teachers were frequently neceſſitated to deſiſt from their work at the building, to viſit their Greenlanders. Theſe latter likewiſe viſited the brethren diligently at the building, and were filled with great joy that they ſhould now have a Church. The rumour of ſuch a houſe, as had never been ſeen in Greenland before, inticed many of the ſavages alſo to come to ſee it, who were told that the intention of it was, to have the goſpel preached in it, and the brethren made uſe of this opportunity to declare the goſpel to them.

§. 6.

§ 6.

During this time our Greenlanders, as alſo ſome families lately come to the brethren, built their winter-houſes, and moved into them the 14th and 15th of October. The 16th of that month the new church was conſecrated. The word of that day was taken out of the laſt Teſtament of David, (that man after God's own heart, who likewiſe could not reſt till he had found a ſeat for the ark of the covenant and a place of aſſembly for his people); viz. 1 Kings ii. 4. *That the Lord may continue his word, which he ſpake concerning me*; with the antiphon, "Now with joy I'm looking,—Lord, what thou will do,—all thoſe canſt thy precious—oath to us fulfil,—what we ſhall entirely—yield thee pleaſure ſtill". The ſaying of our ſaviour which was alſo appointed as the ſubject of meditation in the brethren's congregations for that day was, (John xiv. 13.) *Whatſoever ye ſhall aſk the Father in my name, that will I do.* John Beck, who on the 9th of April this year had received prieſt's orders with a view to his miſſion, preached the ſermon at the conſecration of the church or hall on theſe two texts, and among other things reminded his auditory what aſpect matters wore here in the beginning, when the moſt that could be done was only to pray behind the rocks with tears to the Father, in the name of his Son, for the ſalvation of the Greenlanders. That thoſe prayers were heard, was beſt atteſted by the exiſtence of the preſent Greenland congregation; and in particular thoſe that had been here from the beginning, muſt own and ſet their ſeal to it, that God is true. He had done more than they expected, or than entered into their thoughts to pray for. By the aſſiſtance of their brethren in Europe he had now given them this houſe and church, where under the protection and with the good pleaſure of their moſt gracious ſovereign, Frederic the fifth &c. they could meet together for the preaching of the goſpel, for the ſacrament of holy baptiſm *, and for the future enjoyment of all thoſe bleſſings which were ſtill treaſured up

* The Lord's-ſupper could not be ſpecified here; becauſe, according to the uſage of the Brethren's church, they ſhould not be informed about it till they could take it in, and enjoy it with a duly prepared heart.

for them in the heart of Jesus. He then exhorted them, now at the conferration of this house, to devote their soul and body anew to the Lamb of God, and to pray him that he would sprinkle and sanctify this place with his blood, that the divine worship therein might be well-pleasing to him. The Greenland brother Jonathan concluded this meeting with a hearty prayer.

In the second meeting in the afternoon Brother Boehnish held a discourse, in which he spoke of the great love which God bore from eternity towards men, and which he manifested when the fulness of time was come, when he spared not his own Son, but delivered him up for us all; out of whose wounds flowed the holy spirit with the blood and water, of which souls now become partakers in holy baptism. This grace was then conferred on three Greenlanders, *Martin*, *Hannah* and *Eleonora*.

The third meeting was a love-feast for the members of the congregation, which was kept with singing and familiar converfation, during which the Greenlanders teftified their joy and gratitude. Such a fpirit of grace ruled at this meeting, and fuch a feeling of love, that it was as if the Greenlanders were inebriated with inward joy, and they were fcarce able to feparate again.

The fourth meeting was a Greenlandish finging hour, which was attended with fpirit and grace; in which at this time German and Danish verfes were likewife fung, as moft of the failors from the colony were prefent.

Laftly, all the baptized came together for proftration and adoration. The whole congregation fell on their faces before the Lamb of God, during the finging of thofe verfes; "O'er all bleft Lord!—th eternal Word!—
"each creature's head—(fince all by thee were made)—
"God! who the world fo wide—doft guide!—whom'd ft
"by blood,—what fpoil'd was, good!—our holiness—
"thou'rt, Lord! we thee embrace.—Sure as thou
"liv'ft,—and as Lord mov'ft—on cherubim,—and aw'ft
"the feraphim,—as Jehovah's thy name,—and Lamb:—
"for fure's thy blood—the chiefeft good—of finners
"poor,—till death fhall be no more." They add,

"We thanked him aloud in a prayer in the Greenland
"language, accompanied with many tears, for all the
"grace he had fhewn us hitherto, particularly for this
"temple,

"temple, and for this day of bleſſing, on which he had "granted us to feel his gracious preſence in ſuch a very "ſenſible manner, that when we aroſe we were obliged "to confeſs: Surely the Lord is in this place."

"In the night Margaret, the wife of Thomas, was "delivered of a ſon. She had been preſent at moſt of the "meetings in the day, and the next morning ſhe and her "huſband came to our houſe, entreating for the baptiſm of "their child, which was performed in the morning-meet-"ing. The child was called Simon. She herſelf was "preſent at the meeting, and no one who did not know "her could have perceived that ſhe was the mother. "The Greenlanders were ſtill overpowered with grace, "joy and thankfulneſs from yeſterday."

§. 7.

The number of the Greenlanders, who lived in ſix large houſes, amounted to upwards of a hundred and eighty perſons, and thoſe at the colony to more than a hundred, ſo that when theſe latter came to our Green-landers, there was commonly about three hundred ſouls in the hall. Oct. 20, thoſe that lived with us, were divided into thirty bands, and nine men appointed to preſide at the interviews of ſuch little companies of their ſex, and ſixteen women at thoſe of theirs. They all rejoiced when this regulation was made known to them; the new people were thankful that they were included, and it was diſcernible that freſh grace reſted upon it.

A ſinging-ſchool was begun for the inſtruction of thoſe who had any genius for ſinging. And as two of thoſe brethren who came this year with the ſhip to aſſiſt at building the houſe, underſtood ſomething of muſic, they were not only ſerviceable in bringing the ſinging of the Greenlanders into order, but ſome boys who had inclination and capacity, learned to play ſuch tunes by the ear as they had learnt by rote, by which means the ſinging of the Greenland congregation was rendered more agreeable. Two brethren alſo were nominated from among the Greenland helpers, who ſhould now and then keep a diſcourſe to thoſe of their nation; at which however one of the teachers ſhould always be preſent.

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These two helpers, together with a married woman, were the three first Greenlanders to whom our Saviour granted the favour to enjoy the sacrament of his body and blood with their teachers. When they were told that they should soon be admitted to this grace, and the necessary conceptions concerning the holy communion were given them, they were so filled with shame and joy that they knew not what to say, but that they would devote themselves anew with body and soul to our Saviour, and await with childlike hearts to experience how gloriously he would reveal himself to them at this *closest fellowship* (so they called the holy communion) with his flesh and blood. The preceding day they were blessed and confirmed thereto with imposition of hands. At the communion they were overpowered with awe, and the tears rolled down their cheeks in abundance. They said afterwards: It was as if their body should sink into the dust, and their spirit fly upwards, and that they were not able to think any thing, but: O, how is it possible that our Saviour can love poor men so exceedingly!

§ 8.

On the first Greenland congregation day after the consecration of the chapel (for such days had been kept every four weeks even before) the candidates for baptism and reception were spoken with; after which several letters were read in the first meeting from some of the labourers in Europe, partly to individual Greenlanders, and partly to the whole flock, as also from the children in the nurseries of the Unity to the children here, and after reading each letter a couple of verses were sung, the last of which was, "Thy blood, thy blood the deed has wrought,—that won us to thee, Saviour," &c.

In the second meeting a homily was kept on the word of the day, *Is there yet any that is left, that I may shew him kindness?* 2 Sam. ix. 1. Whereupon five persons were baptized, one of whom was from the colony, and was baptized by the Danish missionary himself.

In the third meeting, an anointed discourse was delivered concerning reception, in which the nature of this

this act was explained, and what benefit souls might expect to derive from such a connexion both with the Shepherd himself and with the flock; after which eight catechumens were received with the kiss of peace as the nearest candidates for baptism, during the singing of this verse: "How is my heart with rapture mov'd,—that I have hopes, he my Belov'd—will make me his heart's comfort; —that I to him, my Jesus dear,—my Bridegroom wonderfully fair,—shall prove a faithful comfort.—O, I—have joy,—that abiding—and residing—in my Lover,—I'm his body's living member."

To the fourth meeting the baptized came alone for prostration. We thanked the Lamb with tears for this day of blessing, and laid all Christendom, our dear magistrates, all our friends, and our brethren and sisters, particularly those among the heathen, on the heart of our faithful High-Priest; and after singing the verse: "Sure as I now live, &c. we separated, and went chearful and thankful to rest.

§. 9.

The congregation was increased this year with fifty-two persons, who were added by holy baptism; and at the close of the year it consisted in all of a hundred thirty-four baptized, including eight who departed to the church above since 1741. One of these, viz. the late Noah, when on his death-bed in the year 1743, prayed heartily for the conversion of his brother. This his brother afterwards came here, remained with the brethren, and was baptized this year. But his sister came a year before him. On the other hand, Rosina, Noah's widow, had been mostly with her mother among the savages since his departure, and by degrees lost the life she once had in her heart. She came indeed several times but went away again, and not being willing to renounce her connexions with the savages for the sake of a better livelihood, was at last prevailed upon by them to quit this district this spring and move with them to the south. Her daughter Elizabeth, a child of five years, whom she had left with the missionary to be educated by him, was soon after stolen away in his absence by some of the mother's relations, which was the more painful, as the

child was not only baptized, but was the most agreeable of all the Greenland children, who are often astonished both teacher and hearers with sensible and heart-affecting answers.

Only one pair were joined together for marriage.

Three of the baptized departed this life, one of whom was the little son of the late Gambell, which was baptized on its death-bed the day before his departure.

"I will conclude this glorious year (for as long as Jesus Lord remains, each day new rising glory gains") with the celebration of Christmas and the new year's vigils; concerning which it is noted: On Dec. 24, after a discourse had been held in the evening concerning the birth of Christ, we sang also of this subject with old and new, German and Greenland Christmas-verses, and then with the baptized adored the child Jesus, which was attended with a sweet breathing of the spirit. They were so filled with joy, that many of them staid up and sung Christmas hymns in their houses the whole night. We therefore called them again together into the hall by the sound of trumpets, at half hour past three in the morning of the 25th. Somewhat was discoursed concerning the great humiliation of our Creator; and at the close, some presents were delivered to them that had been sent by some of the children in Germany, consisting of knives, needles, &c. which they received with thanks and joy, as a proof of their being loved and remembered in Europe. We then went with most of the adults to the church, and awoke the inhabitants there with music and singing, and then held a Christmas singing-hour together in the room made use of for their church. When we returned home, they all followed us. In our absence, those

"that remained at home had illuminated the church and all the windows with burning muscle-shells instead of candles, in a simple but very pretty manner. Then the Christmas sermon was preached on the

"words; *Behold, I bring you good tidings of great joy*, &c.

"On the second holiday, we, together with as many

"Green-

"Greenlanders as the place would contain, attended "divine service and a baptism at the colony. We "Europeans made use of the third holiday for our own "benefit. The 28th being Innocents-day, we kept a "love-feast with the children, then spoke with each of "them seperately, and found them in a disposition of "heart which gave us good hopes of them.

"The 31st of Dec. after having read the diary of "this year with inward thankfulness for all the mercies "shewn to us and our flock, we begun the Greenland "vigil with a homily on the last text of this year, *I "determined not to know any thing among you, save Jesus "Christ, and him crucified.* They were then put in mind "of what our Saviour had done among them hitherto, "and particularly in this year. We had no occasion to "exhort them to thankfulness, of which their broken "looks and tears sufficiently testified. We then had "a love-feast, which we kept with dried capelins. We "read the names of the baptized, beginning with those "in 1744, and so backwards in the order they had been "baptized till the year 1739, and sung some benedic-"tory verses for each class. When we made mention "of those who were baptized the first, and called to "mind the powerful grace that was observed when "Samuel, who was the first-fruits, was awakened, a "holy awe came over the whole assembly, so that we "all fell down and thanked the Lamb of God with "thousand tears for all that he had done on us and our "Greenlanders. At two in the morning we separated: "We must confess that though we have had many dis-"tinguished days of blessing, yet we never before saw "such an emotion, accompanied with such floods of "tears, as was observed at this time amongst this small "congregation, which he hath collected together for "himself out of the stupid and insensible savages near "the north-pole, and which he hath bedewed with his "sweat and blood. "Unto the Lamb which was slain, and hath redeem-"ed us to God by his blood out of every kindred and "tongue and people and nation, be blessing and honour "and glory and power for ever and ever. Amen!"

"On the second holiday, we, together with as many "Green-

The BRETHREN in the YEAR 1748.

§. 1.

THE more the Greenland congregation improved, the worse it grew among the savages, at least the difference was more conspicuous. The brethren often went to them, but found no ears to hear; and to some they could not find in their heart to speak at all. It is said of a certain visit, "It was as if my heart was locked "up, and I could have wept on account of the horrible "power of darkness dominant over the savages this "winter, whereby many souls are carried away who had "once been laid hold of by grace. A couple of children, "who had lived for some time among us, and had "been fetched away again by their father, were very "shy, and upon being asked the reason, answered with "tears, that they had been prevailed upon to return to "the heathenish vanities. One man declared, that he "had often a drawing to be converted and to be a believer "in Jesus, but the love to the sinful customs of the "heathen always got the sway again. So long as we "were with them, they desisted from these things, in "order not to grieve us; but were so much the worse "when we were gone again. Another person said, "What he heard of our Saviour was a refreshment to "her, only she was not able to retain it, her heart "being like a bag full of holes, which lets every thing "run through. Every morning and evening we kept a "meeting in the house where we lodged, to which "every one had leave to come who had an inclination. "But not many attended these meetings. Oh how are "we bowed down on account of the grace our Saviour "has imparted to our Greenlanders! Defective as some "of them still are, yet the difference betwixt them and "the savages is unspeakably great."

§. 2.

Thus it was with the heathens in the beginning of this year. As long as they had plenty, and could live accord-

according to their appetite, it very ſeldom happened that any of them came on a viſit. But in ſpring, when through a long continuance of unfavourable weather they could catch but little at ſea, they were driven by want to apply to their believing country-men, which furniſhed the miſſionaries with opportunity to recommend to them the riches of the love and patience of their Creator and Redeemer, neither was it heard by them without an impreſſion. Many, who themſelves had not yet an intire mind to renounce their wicked habits, ſuffered their children to go to the congregation, or brought them thither themſelves, in order, as they ſaid, to hear ſomething good; and when they came to fetch them back again, ſome were prevailed upon by their tears to let them remain there, yea ſome even to ſtay there themſelves, ſo that often the hearts of the fathers were turned to the children, and thereby afterward gained for the Lord. Sometimes a voice within, "*Make haſte and reſcue thy ſoul*," would impel a young mind, to forſake father and mother and brothers and ſiſters, and to follow Jeſus. If the father came, and neither by promiſes nor threatnings could prevail upon his child to go back again with him among the ſavages, the brethren left each party at their full liberty; they perſwaded no one to ſtay, yet neither did they ſuffer any one to be carried away by force, who had a deſire to live with the Greenland congregation, from a ſincere intention to be converted.

§. 3.

In the beginning of ſpring when the Greenlanders ſailed to the iſlands, the miſſionaries, by occaſion of viſiting their own people, got freſh opportunity to ſpeak to the hearts of the heathens; and our Greenlanders, who had meetings among themſelves for edification in the abſence of their teachers, often brought us joyful accounts that ſome ſtrangers attended them, and expreſſed a purpoſe to live with them the next winter.

Theſe journeys to and from the heathen were, this year in particular, attended with great hazard of life. In May the long-continued ſouth-wind drove large quantities of floating ice towards land, and at length into

which remained for a whole month, and was afterwards fine and mild. Our brethren, on their return from Kookerthen, were so hemmed in by two great pieces of ice near their own houſe, that their deliverance is to be aſcribed ſolely to the mighty hand of God. They were obliged to tack about in the ice and tide for twelve hours together, before they could make land. A few days after, ſeventeen boats beſides ſeveral kaiaks ventured to go on the herring fiſhery, and Frederic Boehnith went with them. For the firſt four leagues they were in danger, but then had an open ſea, but which in a ſhort time grew full of ice. The miſſionary going out once with ſome Greenlanders, the women's boat was cruſhed in. They jumped out haſtily on a round piece of ice, which turned about under their feet, but they were all ſo fortunate as to get upon another large piece of ice which lay near it, from whence it was practicable to fetch them in a ſhort time. Towards Whitſuntide a wind made ſo much opening, that the miſſionary ventured to work his way through with ſome boats, which he effected with much toil. But the greateſt part of the boats were diſperſed, and did not come home till Whitſun-Monday, yet none of them damaged. Some merchants who were out about their blubber trade, were detained ſix weeks in great danger of life and want of proviſions, and a couple of poſt-kaiaks from the ſouth-colony, related that all was inclоſed with ice for 120 leagues ſouthwards.

54.

Beſides this, there were many occaſions for praiſing the hand of the faithful Watchman, which was held over the poor Greenlanders. An old baptized man was puſhed by ſome murderers, if having been reported that his brother had once killed a child by exerciſing ſorcery upon it. But he made his eſcape from them, and was brought by the other baptized to his teachers in ſafety. The laſt winter many were overtaken with a ſquall, ſo that they were obliged to work their way through with their kaiaks more under the waves than above, and were neceſſitated to cover themſelves with the ſnow in an exceeding cold night on an uninhabited iſland,

iſland, whereby the moſt of them were much froſt-bitten in their face and hands. In March another was ſeparated from his companions by the floating ice, and did not get home till the ſixth day after. Not being able to make way backwards nor forwards, he had crept upon the ice, but this broke; however he rowed betwixt it, and at laſt with great toil came to an iſland, where he was obliged to remain three days and nights in the ſevereſt cold. Soon after they had moved into their winter-houſes, which were ruled with ſtone and earth, they were ſo ſoaked through with ſtorm and rain, that moſt of the roofs fell in, and hurt many people, but they were all cured again.

They had but a midling harveſt in catching ſeals, but in December ſome of them on their return from a viſit in Kangek were ſo fortunate as to meet with a dead ſperma-ceti whale. Some of the kaiaks ſtaid with it, while the others hurried home to fetch more aſſiſtance. The former were diſperſed in a ſtorm, but the third day were found again ſafe and well, and were helped to bring the whale on land. This fiſh was nine fathom long, the head alone three, and two high. Near three hundred people from hence and the colony were employed three days in ſeparating the blubber and the fleſh, the latter of which the Greenlanders are fond of eating, and they thanked God for his gifts.

§. 5.

Before this they had taken to their winter-quarters, and had brought ſeveral new families with them from different places, ſo that in October the number of inhabitants amounted to upwards of two hundred and thirty perſons, and conſequently the increaſe was more than fifty. To theſe came ſeveral towards the end of the year, who had been ſtirred up at the time of the awakening in Kangek eight years ago, and had been ſeeking about in the ſouth and north ever ſince. By this it was evident, that wherever the power of the word concerning the death and ſufferings of Jeſus falleth once rightly in the heart, even in the moſt ſavage country, it does not ceaſe to operate, till it has produced the deſired fruit.

With

With theſe dear people they renewed the daily public and private meetings for edification, of which mention has already been made; and the bleſſing of the Lord attended them evidently and richly. In particular the reading a portion out of one of the evangeliſts, or the epiſtles of Paul, of which ſeveral had been tranſlated, was one of the beſt opportunities, not only for the inſtruction of the Greenlanders, but alſo to learn how grace operated on the hearts of baptized and unbaptized, as ſome of them generally came to us afterwards and related what part in particular was applicable to their ſituation; or deſired the matter might be yet better explained to them. Thus the teachers alſo, *docendo diſcentes*, learned to know better which truths they had particularly to enforce at that time, and how to make them intelligible to the capacity of each.

I cannot always inſert the expreſſions of their joy on various occaſions at the proficiency of their flock, as I ſhould thereby be too prolix. They once ſay: "We "have at preſent an exceeding bleſſed time in Green-"land; ſuch a ſeaſon we could form no conception of "ſome years ago. The Lord hath done more for us "than we knew how to pray for. Our heart often "diſſolves within us on account of the ſtream of life "which is poured forth upon this people, and which "breaks through all oppoſition. We are frequently "filled with ſhame, and are aſtoniſhed when we behold "a people who were lately ſo ſavage, ſtupid and in-"ſenſible, now ſo ſenſibly affected at ſpeaking or ſing-"ing of the ſufferings of Jeſus, that tears of love and "joy roll in ſtreams down their cheeks; and that a "people, who uſually never ſettle long in one place, "are now collected together into a congregation; and "when they go to ſea, remain ſtill as near as poſſible "to our place, and if they chance to be from 4 to 6 "leagues off, come however almoſt all to their meet-"ings on Sunday, and like children deſire to be fed "with the bleſſed doctrine of the wounds of Jeſus. "When the joyful meſſage is carried to one of them "that he is to be received or baptized, he has ſcarce "patience to wait the happy hour, and it is diſcernible "in his countenance, which formerly was ſavage, dark

"and

"and hideous, but now clear, agreeable and lamblike,
"that inwardly a greater change muſt have been
"wrought, than can be conceived by us."

By occaſion of a confirmation to the holy communion on Maundy-Thurſday, it is ſaid: "Our people are not "able ſufficiently to expreſs, nor we to deſcribe, how "we and they felt at this tranſaction. We fell down "with them at the feet of Jeſus, and ſhed tears of love "on account of his unſpeakable love towards ſuch poor "ſinners. We now richly reap the effects of the re- "membrance of the congregation, which no doubt "prays to the Lord daily, and more particularly at ſuch "feſtival ſeaſons, for us and our people; and we be- "lieve, yea we feel, that the inviſible Head of the church "hath this year formed us alſo into a congregation, and "anointed us with his Spirit, ſince our new hall was "conſecrated, and that favour was ſhewn us by the "Lord, that the firſt-fruits of this nation became fel- "low-participants with us of the holy tormented body "in the holy communion."

§ 67.

The number of thoſe that were baptized and admitted to the holy communion this year, I will give in their own words. "In the New-year's vigil was firſt a diſ- "courſe on the to-day's word of our Saviour, *I am with "you alway even unto the end of the world*, in which the "congregation was reminded how near our Saviour "had been to us in this year, and how ſenſibly he had "walked amidſt us at all our meetings; that it was as "if we had ſeen him, and could hear his faithful Shep- "herd's-voice, notwithſtanding our bodily eyes are not "in a capacity to bear the luſtre of his wounds, but he "knows how to ſpeak as bleſſedly to our hearts in ano- "ther manner, ſo that we can reſerve the bodily ſeeing "and hearing for the world to come.

"As an ocular demonſtration that he has owned our "teſtimony, at the cloſe of this diſcourſe thirty-five "perſons were mentioned, who have been baptized in "this year, and can declare from experience that he "hath granted them to feel the power of his blood. "Beſides theſe, thirteen catechumens were received a-

among

"mong the candidates for baptism. Three couple who "have been married in this year, have also been able to "testify, that he hath approved himself to them in this "change, as the Saviour of his body. The most amia- "ble sight was nineteen communicants, three of whom "attained this great grace in this year, and in whose "eyes it was legible, that they had tasted in the sanctu- "ary to-day, how gracious the Lord is. Each of the "above-mentioned classes stood up when their names "were read, were briefly exhorted to faithfulness, and "blessed with a verse suitable to their degree and cir- "cumstances. This gave a renewed impression to all "present. At midnight we fell prostrate at the Lamb's "feet, thanked the holy Trinity for the manifestation, "grace, tuition and mercy which we had enjoyed in "the past year, recommended ourselves and all our bre- "thren and sisters in all parts of the world, particularly "those among the heathen, to our Lord's further super- "intendence and the near influence of his Spirit, and "then about three in the morning went cheerfully to "rest."

§ 7.

Among those baptized were seven children of believing parents, as also a virgin, to whom a particular circumstance happened some weeks before her baptism. She went with the man of the house to Kangek, where a savage took her away by force, with intention to compel her to marry him according to the custom of the Greenlanders. Her host was not able to rescue her from him, there being many of the heathens there, who boasted that they were not afraid of any European, and would act with the baptized Greenland women according to the custom of the country. He was therefore necessitated to leave her with them, which he did with a heart full of grief, and it was three days before he was able to acquaint the teachers therewith. They hasted away immediately to the assistance of the distressed person, and arrived at the place the same night. One of them ran directly into the house where she was confined, and said to her: "How "comest thou to be here? *Anfw.* That man keeps me by "force.—Art thou inclined to have this man? No, but "he dragged me hither by the hair of my head.—Then

"take

"take dry things and follow us, for we are come to "fetch thee." Just then a perſon came into the houſe with a gun. The perplexed ſavages ſaid to her; Make haſte and get thee gone, leſt we ſhould be all ſhot. They were aſſured, no hurt ſhould be done to them, but charged never more to attempt to lay hands on our people, as we ſhould certainly find them out, though they ſhould carry them ever ſo far. They were quiet, and only deſired that we would ſoon go away. Thus this perſon was brought into ſafety that ſame night, after having neither eaten nor ſlept for two days and nights together; but otherwiſe ſhe had incurred no damage, except [illegible] as cuſtomary in ſuch caſes, the being beaten by the old women to compel her to yield her conſent.

§ 8.

Eight of the baptized were delivered to the church above I will mention what is moſt remarkable of ſome of them.

1.) The firſt was Eve, a dear old mother. When ſhe was aſked in her tedious ſickneſs, how ſhe did? Her anſwer was; "Here I lie, and my inward part converſes with my bleeding Lamb, and I long ardently ſoon to kiſs his wounds." When it was thought ſhe had loſt her ſpeech, it was diſcernible in her countenance, that inſtead of common death-pangs, ſhe was occupied in happy meditations; and at once ſhe pointed with her hands upwards, as if ſhe would graſp at ſomething, and immediately began to ſpeak again, and ſaid: "Ah, what a clear light! See the Lamb! How bright his wounds ſhine! Now I go!" and ſoon after ſhe extinguiſhed like a candle.

2.) Manoah, a married man, being overturned near Raven-Iſland, was indeed reſcued, yet got a diſorder in his breaſt by the great quantity of ſea-water which he then ſwallowed, which occaſioned his going happily out of this world ſome months after.

3.) Laban, a married man, ſoon followed him. He was an acquiſition of our Saviour, laid hold of by the teſtimony of the late Samuel in the year 1741, and was baptized 1744.

4.) Hannah, an old widow. Her departure was no leſs edifying than her exemplary walk had been both to believers and unbelievers.

5.) Elias, a married man, on his laſt evening was in a particular manner filled with joy over the holy ſide of Jeſus, about which he ſung till his breath ceaſed. His departure made a peculiar impreſſion upon all that were in the houſe. His ſickneſs was a pleuriſy, of which others alſo lay ſick.

6.) Abigail, a married woman, at her earneſt requeſt, was baptized the day before her departure, and went as a new-waſhed ſoul into a happy eternity.

§ 9.

Theſe were bleſſed and certain fruits of the brethren's ſpiritual labour. Nor was there any lack of manual labour, in order to procure neceſſary proviſions, turf and wood for fire, in which they were this time very ſucceſsful. For at a time when it was often impracticable to go to ſea on account of the ice, the floating ice brought them ſo much wood before their door, that they had a ſufficiency even to build a wing to their houſe, as alſo a ſchool-room. And at one draught with the net, they once caught upwards of 500 ſalmon.

Every one was doubtful whether it was poſſible for a ſhip to arrive at this time, as no one had ever before ſeen ſuch quantities and long continuance of ice. But in the beginning of June the paſſage was ſo far opened by a ſtrong north-wind, that two ſhips found it practicable to run in at this colony. Chriſtian David, and Thomas the joiner, returned in one of theſe ſhips to Europe, after having built the church laſt year, and in this year ſo far finiſhed the reſt of the dwellings, that the brethren could move into them the 2d of April, on which occaſion the following thankſgiving-pſalm was ſung at a love-feaſt:

Come, let us join the Lamb to praiſe,
Let ſongs ſucceed affliction,
For this our happy lot of grace,
And for his benediction,
That our work here ſpreads further round,
And that the ſwallow now hath found
Her neſt and habitation. Pſ. lxxxiv. 3.

We

We ſend to thee, as ſinners poor,
A glad thank-offering's favour,
With heart's deep ſenſe, for ev'ry hour
Of undeſerved favour,
Which thro' the ſpace of fifteen years
In our old place, to ſooth our tears,
Thou frequently haſt granted.

We alſo pray with one accord,
Diſplay thy wounds bright glory
In this new houſe around us, Lord,
Chiefly when met before thee:
May th' unction of thy bloody ſweat
Our ſouls and bodies penetrate,
And thoſe thy grace hath ſent us.

Thy corpſe's odour fill this houſe,
Thy blood the hearts beſprinkle,
That each, who o'er the threſhold goes,
May ſee the wounds-ſtar twinkle,
And may be capable no more
With unconcern to hear the lore
Of thy death-pangs and bruiſes.

O Father God, our guard remain;
God Holy Ghoſt, up train us;
God Son, with thy blood waſh us clean;
Our grieving thee, doth pain us:
Oh take us as thy travail's meed,
We give thee heart and hand indeed
To be quite thine, tho' ſinners.

We bring before thy throne of grace
Alſo this heathen nation:
The way to thy wounds let them trace
Thro' our weak information;
And thoſe whom thou haſt gather'd in,
Preſerve with thee, till they are ſeen
Thy throne at laſt encircling.

THE SEVENTEENTH YEAR 1749.

§ 1.

IN the first half of this year, nothing very particular occurred in the Greenland congregation, but what has already been taken notice of in former years. Its blessed course cannot be expressed better than in the words of *Acts* ix. 31. "The church had rest and was "edified, walking in the fear of the Lord, and in the "comfort of the Holy Ghost." In this time there was but little intercourse with the heathen, as no strange ignorant southlanders sojourned in the islands. Some old acquaintances indeed came now and then on a visit: but most of them were as yet spiritually dead, and could not comprehend what was meant, when they were advised to turn to Jesus. Their reply was, "Our ears "are not fitted for that matter, nothing abides with us." Here the brethren were obliged to wait with patience for the Epphatha! Be opened! Others, who had heard the voice of the Son of God, wrestled for some time with the disquietude of their hearts, but at last crept to the cross as weary and heavy laden. Thus the late Samuel's brother-in-law came, and said; "Now I am quite weary of living among the savages, I will therefore devote my-self to our Saviour and dwell with the believers." This man had been laid hold of in the year 1739 by Samuel's testimony and example, heard the word of God gladly, loved and willingly served the believers, but could never take the full resolution to change his old course of life. During a sharp fit of sickness last year, he dreamt that he stood upon a high steep hill, on one side he saw a pleasant place wherein the believers were very happy, and on the other a dark pit full of people exceedingly tormented. "There are many instances (says the diary) "that Greenlanders, when they are no more quite "dead and insensible, but yet cannot resolve to be "entirely our Saviour's, are terrified by such dreams, "and constrained to bethink themselves better."

We had also the joy to see several prejudiced persons brought to different sentiments, so as to give ear to the truth as friends, at least for a time. There was one man,

man, whoſe ſon had been awakened laſt year, and could not be prevailed upon to move again with him among the heathens, which ſo enraged the father, that he threatned to kill his ſon; this man came on a viſit, and was entirely ſatisfied that his ſon had ſtaid here and was baptized; nay he told one of the Greenlanders, that his ſon's words and behaviour had affected him very much, and that he would move hither himſelf as ſoon as he could prevail on his wife to come with him. A famous conjurer and perſecutor did alſo pitch his tent for awhile among the brethren, and heard the truth. He ſaid, that a repeated terrible dream, in which he thought a man ſtood by him, and ſpread before him all the wickedneſs he had ever committed, was the means of bringing him upon reflection. Likewiſe the chief of thoſe banditti, who ſince the murder of Samuel's brother-in-law in the year 1739, had committed ſeveral others, and who in 1744 got a ſevere ſhock by being ſpoken ſeriouſly to by one of the miſſionaries, came frequently hither both in the laſt and this year, and heard the word of God with ſuch attention and ſuch a pious mien, that, as one of the baptized expreſſed it, he looked as if he was the only pious man. But his converſion went no farther.

§ 2.

Our Greenlanders ſtaid longer together this time than uſual, and did not ſet out with their families to the iſlands till May. It was painful to them, they ſaid, to be deprived of ſo many bleſſed meetings, which were food for their ſouls, and it was to be ſeen and felt that they loved their teachers as children do their mother. And as a multitude of believers were together, who were one heart and one ſoul, the church-feſtivals and other important memorial-days of the Greenlanders, could the better be celebrated with an union of ſpirit. The 6th of Jan. being the day of the manifeſtation of the general Saviour of the world to the firſt Heathens, there was prayer-day, as alſo a baptiſm and reception. Jan. 19, being the day on which the firſt meſſengers ſet out from Herrnhut for Greenland, they had a love-feaſt with all the inhabitants, and proſtration, accompanied with many tears. In Lent ſeaſon, the reading and illuſtrating the

hiſtory of our Saviour's ſufferings was particularly anointed; and the paſſion-week, were days which the Lord himſelf made. On Maundy-Thurſday was the holy ſacrament. On Good-Friday the hiſtory of our Saviour's death, and the opening of his holy ſide, was read, ſung of, and taken to heart with inmoſt devotion. The following day being Eaſter-Eve, was celebrated with a love-feaſt, at which our Lord's reſt in the grave after ending his hard conflict and obtaining the victory, was the ſubject of meditation and ſinging. On Eaſter-Morning the congregation came together in the hall before ſun-riſing, and after the acclamation, *The Lord is riſen indeed*, ſaluted their riſen Lord with that verſe, "Welcome among thy "choſen flock—with joyful acclamation,—thou who of "ages art the rock!—come, feed thy congregation.—"Thy hand, with its print of the nail,—wer'eſt with "heart's affection,—that hand ſo ſtiff and ſo death-"pale,—ſtretch'd out by crucifixion,—that hand, "which, ere thou went'ſt away,—hail thy diſciples "bleſſed;—that hand, near which, on judgment-day,—"thy poor worms ſhall be placed." After the reſurrection of Jeſus, and what he had purchaſed for us thereby, had been briefly conſidered, the congregation went to the burying-ground, prayed a part of the litany, and called to mind with few words accompanied with many tears, all the mercy which had been ſhewn on the Greenland congregation within theſe few years, and particularly on thoſe ſince departed. In the ſermon afterwards, our Saviour's meritorious reſt in the grave was treated of, by which he has rendered the grave, lately ſo frightful, a lovely chamber of reſt for all the dead, who die in the Lord. In the noon-ſermon thoſe words were the ſubject, *Ye ſeek Jeſus which was crucified: He is riſen, he is not here*, Mark xvi. 6. They experienced in theſe holidays what that means; "Did not our heart burn within us, while "he talked with us, and while he opened to us the ſcrip-"tures?"

Thus it was alſo on the other feſtival and memorial-days. The congregation-days, or prayer-days, were alſo great feſtivities. When the Greenlanders were not far diſperſed, they were held every month, and commonly concluded either with a baptiſm or reception.

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As to the holy communion, no festival can come into competition with it, nor can it be described. The communicants rejoiced always when these days came, as at a wedding-day. On such an occasion they say: "We must often lay our hand upon our mouth, according to the custom of the Greenlanders, because "the blood of Jesus exerts itself now beyond all comprehension. It is not to be described what blessed "effects the holy communion has on all those that are "partakers of it."

§ 3.

An idea may be formed of their daily regulation, and what was propounded in their meetings, from the following extract of an account of their herring-fishery. "May the 19th, (the missionary Beck writes) I set "off on the herring-fishery with the greatest part of "the congregation, in twenty-two women's-boats and "a great number of kajaks. In about two hours it "began to snow so hard, that we could scarce see "twenty paces before us. But the kind angels con-"ducted us in such a manner, that not one person "either suffered harm or was separated from the com-"pany. In the evening we had made fifteen leagues, "and as we could pitch all our tents together, I held "first a short discourse, then a singing-hour, and after-"wards the meeting of the communicants. We re-"joiced childlikely on account of the grace which had "attended us the whole day. The 20th, we reached "Pissiarbik in good time. In the evening-meeting "I spoke to this purpose, that no one who will but "surrender his whole heart to our Saviour, need be "dejected or discouraged though he perceives himself "ever so wretched, because our Saviour does not look "what goodness or badness a man brings with him, "but at the integrity or falshood of his heart. After "the evening-blessing I had a very satisfactory con-"versation with some of the communicants, concerning "the happiness of those souls, who in all circumstances, "like doves, fly for refuge to the rock-clefts of the "wounds of Jesus.

"The 21st, the text of the day, *I am the door of the "sheep*, gave me an opportunity in the morning-meeting

" to remind the brethren and sisters of the reason why
" one of us likes always to be with them, which is not
" to watch and prevent their plotting something bad,
" for this would be but to little purpose, if they did
" not listen to the voice of the holy Spirit; but that
" we would be helpers of their joy, and make it our
" study that they should never want matter to rejoice
" in, and praise God their Saviour for.

" The 22d, the text, *Where your treasure is, there will your heart be also*, was illustrated with the ideas of that beautiful verse! " Treasure above all creatures,—O Jesu fairest one!—The Pearl above all pleasures,—which my love seeks upon;—for thy sole habitation —I have my heart assign'd,—because thou by thy passion—hast heal'd my pain of mind." One gladly renounces the world's riches and carnal pleasures for the sake of this pearl of great price. Some of them went with some of them to hunt rein-deers. In our absence, some of the communicants held the morning and evening-meeting with blessing.

" During the preaching on Whitsunday the 25th, a gentle wind of the Spirit was perceived. There were many people at the meeting, and very attentive notwithstanding that it snowed hard upon us. For the church at Pamiarbik has no roof but the firmament; the walls consist of the snow-white mountains, the pulpit is a large stone, and the benches are the bare rock. Afterwards I gave all the people a dinner of rein-deer's flesh, and our Saviour blessed our conversation at table with his precious kernels. A couple of them were shamed on account of their bad conduct in my absence. I had some special talk with one, who was grown shy towards me, and associated with bad company, and I represented to him the love of our Saviour to all poor sinners, but also his pain on account of their obduracy and estrangement. He burst out into tears, and I wept with him.

" The 26th, was likewise a blessed holiday, and at visiting the Greenlanders in their tents, we conversed about such subjects together, which caused both their heart and mine to melt like wax before the fire. I

" also

"also received agreeable letters from New-Herrnhut;
"I read part of their contents to the baptized, which
"granted a bleſſing to them.

"The 27th, In the morning meeting I ſpoke on the
"text, *If a man love me, he will keep my words*, to this
"purport, that it is impoſſible for a man to keep the
"word of God, till he loves him with all his heart and
" with all his ſoul. On the other hand, it is a delight
"to thoſe who love him, to do thoſe things which are
"well pleaſing to him, and to ſuch, his commandments
" are not grievous nor burthenſome. But the love
"wherewith our Maker loved us, while we were yet
"ſtrangers to him, was properly the matter which
"again at this time principally attracted our hearts.

"The 28th, the firſt capelins came near the ſhore.
"We were diligent in catching them. In the meeting
"I ſpoke to this effect, that our Saviour's grace is not
"confined to any time or place. He ſeizes one at ſea,
"another on land; while fiſhing or hunting; on the
" ice-mountains or in the wild thicket. And whoever
"is only ſenſible that he ſtands in need of a Saviour,
"and ſighs after him, will in that ſame hour find his
"wounds ſtanding open, where alone comfort and relief
"may be obtained concerning all his tranſgreſſions.

"The 29th I viſited the Greenlanders at their work
"and in their tents. On account of ſome young people,
"through whom ſome irregularities begun to make their
"appearance, I ſpoke on *Eph.* xiv. 17. *Henceforth walk*
"*not as other Gentiles*, &c.

"The homily was held the 30th, on thoſe words:
"*Labour not for the meat which periſheth, but for that meat*
"*which endureth*, &c. and the 31ſt, on the words, *Being*
"*glorified of all*, that the example of our Saviour ſhould
"be a mirror to us, how he did not ſeek his own ho-
"nour, and conſequently we are to make but little ac-
"count either of the praiſe or cenſure of the world,
"becauſe their commendation may ſoon be turned to
" reproach, and on the contrary their contempt very
"eaſily to an acknowledgement that God hath loved us;
"therefore not much dependence can be made on either
"of theſe, as the proofs which our Saviour made, and
"innumerable inſtances of his church ſufficiently teſtify.

" June

" June the 1st, in a ſermon on thoſe words of our " Saviour: *This is the work of God, that ye believe on him* " *whom he hath ſent*; I ſpoke to this purport, that no " piety or ability is able to help a perſon, if he does not " believe in Jeſus, and that it is God who muſt impart " faith to him, and work every thing in him that is " good.

" The 2d, at the contemplation of the words: *I am the* " *bread of life*, my heart was ſo affected by the conſidera- " tion of the righteouſneſs which Jeſus hath purchaſed " for us by his bloody merits, that my mouth could bear " witneſs thereof with emphaſis. The communicants " come into my tent every evening, where we have " bleſſed converſation together.

" The 3d, I went out to hunt for ſuſtenance again. " In my abſence, Paul, the Greenland catechiſt in the " colony, was come hither in his women's boat, and he " and his wife petitioned earneſtly that I would baptize " his child, becauſe the miſſionary was not with them. " After having repreſented to them the importance of " baptiſm and education of children, I held a diſcourſe " on theſe words: *That which is born of the fleſh is fleſh,* " *and that which is born of the Spirit is Spirit*; and then " baptized the child and called it Roſina. They then " returned joyfully to their people.

" The 8th, many heathens in this diſtrict came to the " ſermon, which was held on *John* iii. 14—21. I in- " treated them with tears to turn from darkneſs to light, " that ſo they might behold Jeſus in his bleeding form, " and be made everlaſtingly happy through him. Our " people rejoiced when I acquainted them that we ſhould " ſhortly return home. They ſoon began to pack up " their things. Some who had been to catch ſeals, " brought us the melancholy news, that the youth Bar- " tholomew was miſſing, and that they had not been " able to find him. I ſent out ſeveral to ſeek him, who " found him ſunk and ſuffocated in a bog, over which " he wanted to have carried his kajak; they laid him in " a grave, and erected a monument over him on a rock. " He came to us laſt winter, and our Saviour laboured ſo " ſucceſsfully on his heart, that he was in ſuch a ſitua-

" tion

"tion as to be baptized the 12th of April this year, ſince "which time his courſe has been to our joy.

"The 12th, we decamped with ſongs of praiſe, and "had fine weather home, where we arrived in good "time. Our people received us with great joy, and "we thanked our Saviour for all the grace he had "imparted to us in the deſart."

§ 4.

After this expedition our Greenlanders ſtaid moſtly at home, or if they went out, ſoon returned, till they went to the Sound to catch ſeals in September. In the mean time Matthew Stach returned with his Greenlanders the 19th of July on board the Irene, Captain Garriſon, at a time when all the paſſages and bays were ſo full of ice, that every body wondered how it was poſſible for ſuch a light-built ſhip to make her way between ice and rocks, in a very thick fog and ſtrong wind, without receiving the leaſt damage *. Two years ago he went to Europe with the Dutch ſhip which had brought the materials hither to build our preſent chapel, and had taken five Greenlanders along with him, who had expreſſed their deſire to ſee Chriſtendom; they were *Simon Ashalik*, and *Sarah Puſſimek* a married pair, *Judith Iſſek* a ſingle ſiſter, and *Matthew Kajarnak* and *Angutsiak*, two youths. This journey had proved a bleſſing to them, and one of the youths, who had not been baptized before, had holy baptiſm adminiſtred to him at Herrnhaag, Jan. 19, 1748, and was called *Johanan*. About the ſame time the other four were admitted the firſt time to the holy communion. Being apprehenſive that the hot weather, and the being too long deprived of the Greenland diet and manner of life might be detrimental to their health, it was thought adviſable for them to return back before the commencement of ſummer. The miſſionary mentioned it, but there aroſe ſo many obſtacles, that before they were removed, it was too late in the ſeaſon. He therefore made a journey with them to Herrnhut, and was pre-

* Two weeks before this, the ſhip bound for Good-hope run in here, as the ſhip to Frederic's-hope had done before her, being obliged to take ſhelter here, after having aſſayed in vain for four weeks together to find a paſſage through the ice.

ſent

ſent at the ſynod in Silefia and the Saxon electoral-commiſſion at Great-Hennersdorf. In the month of May, Sarah departed this life happily, and five weeks after, her huſband Simon followed her. Both of them were interred in the burying-ground at Herrnhut. This was no ſmall grief to the miſſionary, he being thereby diſappointed in his expectations, that this married couple, who even before had been ſo uſeful, would now be of great and real ſervice. Nor did he know how to get the other three, who were quite healthy and to the joy of every body, back again into their country. Towards autumn he travelled with them back to Holland, in hopes of finding ſome opportunity to return with them from thence. As the Irene came thither from New-York in November, and the captain was willing to take him and bring him from thence to Greenland, he came with this ſhip to London in the beginning of the year. The two youths had travelled backwards and forwards through Germany on foot, and nobody, that did not know it, could ever have thought that they were of the ſavages. All imaginable precaution was uſed to prevent their being much obſerved, otherwiſe they would have been admired by many, which might have been hurtful to themſelves. The princely houſe at Gotha, which had heard ſomething about them, procured a ſight of them on their journey through that place; and this gave occaſion to their being likewiſe preſented to his preſent Majeſty of Great-Britain, and the reſt of the princes and princeſſes of his late Royal Highneſs the Prince of Wales at *Leiceſter-Houſe*.

They then went with the Irene to Penſylvania, viſited the congregations at *Bethlehem* and *Nazareth*, and the converted Indians in America, who ſent ſome letters by them to the Greenlanders. When Chriſtian David brought a new dwelling-houſe to New-Herrnhut, and erected it two years ago, he ſaw the great neceſſity of a ſtore-houſe for the Greenlanders, for want of which, their dried meat, fiſh, capelins, &c. which they preſerved under a heap of ſtones, was either half devoured by the foxes and ravens, or putrified, and this was ſucceeded either by famine or infectious diſorders. He had conducted their eldeſt teacher to them; he had built

them

them a house, in which they could enjoy the salubrious food of the gospel in a convenient and decent manner. Now he also wanted to carry them a house, in which they might preserve their stores secure and wholesom. He therefore accompanied these three Greenlanders, and their missionary, to America, where the congregation made him a present of as much wood and shingles of cedar, as was sufficient to build not only the great store-house for the Greenlanders which he had promised them, but also another smaller store-house and wood-house for the European brethren, which he expeditiously effected in a fortnight, as he wanted to go back with the same ship.

The voyage from New-York to New-Herrnhut, was performed in three weeks, but, as has already been mentioned, was attended with great danger at entring the harbour, on account of the great quantity of ice and thick fog, which blinded the Greenlanders themselves so, that for a long time they could not discern the district. The Greenland congregation was exceeding glad to see their two first messengers of peace again, and the three Greenlanders who had been absent from them near two years.

Whoever is acquainted with the circumstances at that time, will not marvel at their making such a circuit, and thereby bringing such an expence upon their benefactors: but, on the other hand, all those who are acquainted with the simplicity of the heathens, and the depraved state of Christendom, must look upon it as a miracle that they were not corrupted by means of their journey, and the many unavoidable objects it presented; that the few unprofitable imaginations, which had insensibly been imprinted in their minds, were so soon eraled again, and that they immediately adapted themselves to their former way of life. Nay they reaped this advantage from their journey, that to the end of their days (for two of them are now with the Lord) they were fit to be employed as labourers among their nation, and approved themselves as sound of the most judicious and trusty.

§. 6.

The Greenlanders were highly delighted to see their country-folk again, and made frequent enquiries what good things they had seen, heard and experienced in Europe

and

and America. In particular the unmarried women rejoiced greatly to see their Judith again so healthy and happy, who before this had been a helper among those of her sex. This sister had in a peculiar manner made good use of her abode in Germany; and having lived mostly in the single sisters choir-house at Herrnhut after the happy departure of her own sister Sarah, she got a particular relish for the external order, so conducive to the internal growth. Therefore she sent a proposal to the heads of families, to allow their upgrown daughters, as also those that served in the capacity of maids, to live with her that winter in a separate house, and sleep there together, after having done their business in the respective families; that so they might not, as hitherto, be exposed to the inconvenience of seeing and hearing such things, as might awake unnecessary and hurtful reflections in them. Her proposal was agreed to. In consequence of this, she and her sisters built this autumn the first single sisters house in Greenland, in which the families assisted her faithfully.

§ 6.

The way in which things are regulated and conducted during the winter, is to be seen by the account given in former years. I will therefore only observe here, that John Soerensen, who came into this country in the year 1746, and who, besides his labour in the ministry of the gospel, devoted himself particularly to the management of the external economy and the maintaining of order among the Greenlanders, was joined in marriage the 2d of August to the single sister Catharine Paulsin, who came with the ship to be a help-mate for him. And as Michael Ballenhorst, who came with the house two years ago, was got pretty well master of the Greenland language, he was appointed catechist, took upon himself out of the hands of the missionaries the care of the boys school, and at the same time had the care of the internal and external welfare of the Greenland single men. Among these young people some were found of very good and quick capacities, who beside their own proper occupations, which require long practice, learned to

to read well, to write a very good German* and Greenland hand, to ſing regularly, and to play on ſome muſical inſtruments. And the internal ſtate of their mind afforded blooming hopes that ſome of them might once be uſed with bleſſing as helpers among their nation.

§ 7.

The congregation was increaſed this year with thirty-five perſons added by holy baptiſm, of whom eight were ſmall children, and one a widow, Jael, who has a conſiderable number of children, grand-children and great-grand-children in the congregation. There were ſeven adminiſtrations of baptiſm to adults, of which thoſe on the heathen-feſtival Jan. 6, and at Chriſtmas, were particularly remarkable.

Fifteen perſons were admitted to the holy communion, amongſt whom was the abovementioned Johanan, who had been baptized the preceding year in Germany, as alſo ſome of the grand-children of the old widow Jael. Two pair were joined together in marriage, and the number of inhabitants was increaſed with five new families, and many ſingle perſons.

On the other hand the congregation here below was diminiſhed by ſix perſons; one of whom was the beforementioned Bartholomew, who was choaked in the bog at Piſikſarbik; another was Nathan, a lively chearful youth, whom it was a pleaſure to ſee. It was thought at firſt that he was loſt in the ſea, becauſe his kaiak was found, but not his body. But ſome years afterwards it was diſcovered, that one of the ſavages had murdered him, becauſe another baptized Greenlander had reſtored a ſeal to the right owner which this ſavage had forcibly taken from him; therefore this wretch had cut poor innocent Nathan to pieces, and thrown him into an old ditch in an uninhabited iſland, to revenge himſelf, although not on the perſon againſt whom he bore his indignation, yet on one of the inhabitants of the ſame place. Since that time there have been more inſtances of our people who never returned from ſea nor have been found, and it muſt be left undetermined whether they were

* At preſent no Greenlander learns the German language. They have not time for it, nor is it of any particular advantage.

drowned

drowned, or maſſacred by the heathen by way of revenge, or for having prevented ſome of their malicious deſigns. There have been alſo ſome traces, from whence it might be conjectured, that ſome vile fellows have murdered one or another innocent perſon, either out of enmity to the miſſionaries, or to avenge the loſs of ſome of their relations who had been converted. Among thoſe departed this year, was alſo Roſina, the relict of the late Noah, who moved with her relations to the ſouth two years ago, where ſhe made her exit. Her caſe cauſed much grief to the teachers, but proved a bleſſed warning to the Greenlanders. Yet nothing was ever heard of her walk being any reproach to the goſpel, and the moſt favourable hopes may be entertained as touching her end; nay it is not improbable that ſhe was the firſt cauſe of many of thoſe in the ſouth ſeeking the Lord, and coming to the enjoyment of that, in this time of grace, which ſhe deprived herſelf of by her divided heart.

Among thoſe of the unbaptized who departed this life, was a woman, who left a little child behind her, which ſhe delivered to the care of the hoſt where ſhe lived at the time of her departure. A ſavage at Kangek claimed a right to this child, becauſe he had maintained the mother in the time of her pregnancy, and the child had been named after a child of his which was dead. But as the laſt hoſt, a baptized man, had provided laſt of all both for mother and child, and the child had been committed to him, the ſavage was obliged to be ſatisfied.

The eighteenth Year 1750.

§ 1.

THE weather this winter was very inclement, tempeſtuous and ſnowy, and towards Eaſter ſuch ſevere cold ſet in till April, that the like had not been known before in the memory of man, whereby the haven, which is ſix mile broad in the narroweſt place, was ſo frozen and filled with ice for a conſiderable time, that no water was to be ſeen notwithſtanding the high tides and ſtrong current. On this account the Greenlanders were

were exposed to many dangers of life when they went out to seek provisions, yet none were lost this time. About Easter there was a general famine in the country, in which those who belong to us suffered the least, as they have not only learnt to pray, but to work too, and to be good oeconomists, by which means they had always something to give to the needy, and many such had recourse to them. Those from Kangek were called to account for having buried an old man alive. They pleaded in their excuse, that it was done at the request of his daughter, because he had got a putrid hand and could not provide any thing. The gospel was declared to these, as well as the other heathen who came for food; but alas, by such opportunities, seldom much was effected. They indeed admired the fine order of their countrymen; but when they were asked, whether they would not surrender themselves to our Saviour too, and follow the example of the believers, who, as they themselves must own, led a happy life, and moreover suffered less external want than other Greenlanders, nowithstanding their living at a place which subjects them to greater inconveniencies and difficulties; they had recourse to their usual excuse: *Samaſſegalloar pogut, kiſſien ajornakau.* "We "should have no objection to the being converted too, "if it was not so difficult." It was evident upon various occasions that their judgment was convinced of the truth and happiness of christianity, and yet their heart would not embrace it. Many of them ran away as soon as our Saviour was spoken of, and guarded themselves as carefully against being brought into uneasiness of mind, as a timorous man guards against an infectious sickness or some witchcraft.

Amongst those who came on a visit, was one who was baptized as a child upwards of twenty years ago by the first of the Danish missionaries. Though he was grown pretty wild, yet when the blood of Jesus was spoken of to him, the sensible difference was obvious, which is to be seen in all countries betwixt people who have been baptized, and over whom the salutary name of Jesus has been pronounced, and infidels who have not been baptized. His heart was easily softned; whereas

when the other spoke to, the words found no entrance, he being as if spoken to a stone-wall.

In the summer, visitors came about daily, though the fewest of them came with an intention to hear any thing, but only to see their old acquaintance, and to relate how successful they now were in their hunting, and how well they now lived. Amongst others that came, there was also Kainak, mentioned several times before, who reported that he would set fire to the brethren's buildings, because they had taken a woman into protection who made her escape to them, when he wanted to compel her by violence to be his wife. When he was charged with this, he denied it, yet lay continually in wait till he got an opportunity secretly to kidnap the said woman. As she was not received among the catechumens, it was difficult for the brethren to intermeddle in this quarrel, but they sent a person after him, to desire him not to treat this woman wickedly, as he had before threatned to do; and it being reported that they were now satisfied on both sides, it was judged best to let the matter take its course. In like manner a single woman who was in service with one of the baptized, was voluntarily delivered up to her former host, who claimed a right to her, it being believed, that if she was only concerned about the salvation of her soul, she would hereafter find lawful means and ways to attain thereto *.

§

Our Greenlanders remained mostly together till after Easter, and celebrated the holidays in a happy manner. Afterwards most of them went to the Sound, where they were visited diligently; twenty four boats full of Greenlanders went to the herring-fishery, accompanied by Matthew Seach. But as the ship came into the harbour in their absence, the 6th of June, he was obliged to leave them this time behind, under the care and inspection of those Greenlanders who are fellow-labourers. In this year the trade to Greenland was consigned to the royal incorporated company of merchants, and at the same time it was ordered by the government, that the brethren

* Both this enemy, and this single woman, with their whole families, came afterwards to the Greenland congregation, and were baptized.

brethren, instead of the liberty of transporting themselves and their provision free of cost, should henceforth pay a moderate and reasonable freight, only not in foreign bottoms. By this means they were at once freed from all difficulties and the necessity of being troublesome to those in power; were exempted from many delays and expences, and have pursued their plan chearfully ever since, and to every body's satisfaction.

§ 3.

The remainder of the summer, both the brethren and the Greenlanders were busily occupied in the procuring what was necessary for winter, which begun to be very severe about the end of September, though afterwards it was more like summer than winter till towards Christmas, which the brethren made good use of in visiting some of their neighbours who lived on the continent, up the bay, and had not been so frequently visited as those at Kangek. The following relation is given of one such visit.

"Nov. 2. three of us, together with several Green-
"landers, sailed six leagues up the inlet to a Greenland
"house. The people were exceeding glad that we came
"to visit them, and received us with much love. When
"they heard of our people that one of their relations
"was dead at Kangek, there arose a terrible howling
"among them, but it did not continue long. This
"furnished us with an opportunity to tell them, how we
"and all those who love Jesus, are disposed with regard
"to dying, and then we related to them with what great
"joy two of our Greenland sisters departed to our Sa-
"viour last summer. That this blessing was procured for
"us by the death and blood of Jesus, and when souls
"are washed therewith, it is as natural for them to de-
"sire to depart to their Creator, as it is for a child to go
"to its father, mother, and other brothers and sisters.
"They were astonished to hear this. One of them said,
"he should be glad to become a believer, but he could
"not live with us, because of the great waves on our
"coast. There were three among them who had been
"baptized by Mr. Egede in their infancy, two of whom
"were married together, and have a lovely child. All

" the people in the houſe have a love for us. There was " one pretty circumſtance, that the children, who never " were at our place, could ſing many of our verſes, with " which they frequently animate their parents. This " may perhaps be a means of their approaching nearer " the kingdom of God. At another place we met with " nine families, among whom we ſtaid two days. They " deſired ſome medicine of us for an old ſick man, and " having nothing with us but a little brandy, we gave " him a ſpoonful of that, and it was of ſervice to him. " They offered us a deer-ſkin for it, but our refuſal " heightened the kindneſs. We told them, how happy " it was to be acquainted with the maker of our ſoul, be- " fore the ſoul is to leave the body, and is to hear the " ſentence at the tribunal deciding its eternal abode. " They were all quite ſtill, and behaved civilly and " friendly. A boy was much affected, and would glad- " ly have gone with us, if he could have got permiſſion " of his relations. In the day-time we went out to hunt, " it being exceeding fine weather, and the ſnow moſtly " gone which fell in September and October, but the " ground was ſo hard frozen that one could walk over " all the bogs and lakes, and travel farther in eight hours " than in twelve in ſummer, though the poor feet ſuffer " for it. We got five rein-deer, which ſurpaſſed our " expectation, but we had to carry them twelve mile, " which was hard work for us."

§ 4.

At moving into the winter-houſes, it was found that the number of inhabitants was again conſiderably augmented. One entire ſtrange family came from the ſouth, which had a kinſwoman in the Greenland congregation. And from the north there came ſeveral families with ſome of the merchants ſervants there to Good-hope, the ſhip not having arrived, and conſequently they could not ſubſiſt all together. A family belonging to the miſſion of the colony at Good-hope obtained leave to live at Newherrnhut, in conſequence of their earneſt and repeated requeſt, and the interpoſition of Mr. Drachart; and ſome of them ſoon attained to the holy communion. Moreover the brethren thought it but reaſonable, at his deſire, to

to receive a baptized woman from him, who by her conduct among his people might have done harm, but by a change of place and circumstances might probably be recovered. Towards the end of the year he himself was necessitated, on account of some family circumstances to move with his wife to the brethren, and from thence, to discharge his office among christians and heathens at the colony, though it was attended with many difficulties.

§ 5.

The general and special meetings of the Greenlanders were regulated anew, both with regard to the choirs, sex, and age, as also the inward degree and growth in christianity. Previous to the new regulating of the bands, it was made known, that if any one had no pleasure in them, and would not gladly disclose his heart, he should acquaint us before-hand, or at least afterwards refrain going to the bands, as the intention was not to compel any one to open-hearted band-like conversation, much less, that they should become hypocrites. But they were all desirous to belong to one of the bands; and the names of some of the new people having been forgot to be wrote, they were troubled about it, thinking they were not esteemed worthy to enjoy an intimate acquaintance with the believers. It was found that the number of those who could be admitted into bands, amounted to about three hundred persons, besides the very young people, who could not yet give much account of their inward state. The number of those who kept the bands, was upwards of thirty, and five or six bands were held daily one after the other, in the meeting-hall, because the Greenlanders have no apartments in their houses where a company can be alone together.

§ 6.

Besides this, attention was paid, and pains taken to bring and preserve the Greenlanders in such an external order, as might be most conducive to their bodily welfare, (which is frequently very nearly connected with the spiritual) and tend most effectually to the rendering them a sober moral people, well-pleasing to God and man. In this view, some Statutes relative to external carriage and

dwelling together were compiled, with the advice and aſſiſtance of the moſt judicious and reputable fathers of families, which ſhould always be read and recommended to their attention, at moving into winter-quarters, particularly for the ſake of any new inhabitants. Whoever acted contrary thereto, was gently admonished, or more ſeriouſly ſpoken to, according to the nature of the caſe; and the Greenlanders eaſily comprehended that ſuch rules and ſtatutes were not the invention of an idle or capricious head, but tended to the maintaining of the common peace, and the cutting off what might give opportunity for the commiſſion of ſin. Once a party of young Greenlanders had a mind to try their ſtrength together, according to the Greenland cuſtom, where, by way of paſtime, like the old boxers, they ſtrike each other's ſhoulders with their fiſts till the one ſubmits and acknowledges the other to be his maſter. It was ſeriouſly repreſented to them, that thoſe who were the firſt believers out of their nation, had of their own accord reſiſted againſt ſuch kind of diverſions, and thus all ſuch cuſtoms had been abolished. And although they might think there was nothing in itſelf wicked in this kind of amuſement, yet ſuch things might eaſily give life to all ſorts of levity and ſinful conſequences *. This they underſtood very well, and promiſed not to do it any more.

§ 7.

But at the pleaſing ſurvey of theſe needful regulations there was ſome room to ſay, "This ought ye to have done, and not leave the other undone." The monthly congregation or prayer-day was diſcontinued. On theſe days not only edifying letters and accounts were wont to be read concerning the ſpreading of the kingdom of God among other heathen nations, exhortations held to the people with peculiar emotion, and concluded with a prayer, but likewiſe a love-feaſt was kept ſometimes, and moreover theſe days were generally ſolemnized with a great baptiſm or reception. Theſe very ſolemnities were probably the cauſe of dropping the whole, that baptiſm ſhould no more be poſtponed till the congregation-days.

* A certain eminent divine, by occaſion of the controverſy *de adiaphoris* or about things indifferent, calls them, things which *border upon ſin.*

(which

(which could not always be held during the ſummer ſeaſon) but that rather ſuch of the catechumens as were deemed fit, ſhould be baptized without delay, leſt by long waiting they might become remiſs in their deſire and ardour; and that alſo they might neither lay ſtreſs upon the circumſtantial ſolemnity of the congregation-day to the detriment of the principal matter, nor be interrupted in their devotion by too large an aſſembly and a multiplicity of other edifying ſubjects. However, it was afterwards evident, that no advantage, but a real loſs was the conſequence. Nothing indeed was loſt of the proofs of that grace, which accompanies the baptiſm with the blood of Chriſt; but the Greenlanders loſt ſomething of the eagerneſs they had formerly from month to month after the congregation-days, to which they haſtened home when they were out at ſea; and the keeping of Sunday itſelf, to which they were uſed to come in large multitudes with great earneſtneſs, alſo ſuſtained that loſs thereby, that they did no more come in ſuch numbers and with ſuch eagerneſs as before from all the different iſlands; I mean in the ſummer, for in winter, when they are all at home, every thing went on in its regular and bleſſed courſe. They therefore ſoon made an alteration, and reſtored to the Greenlanders their congregation-days, as one of their moſt beautiful and bleſſed opportunities.

§. 8.

The congregation was increaſed this year with fifty two perſons through baptiſm, eight of whom were ſmall children, whoſe parents were either baptized or at leaſt received among the catechumens, and were fully reſolved to remain with the faithful, and to train up their children as becomes chriſtians. But that ſeveral boys and girls were baptized this year at the ſame time with their parents, who could no more be reckoned among the innocent children, and yet were not arrived to a mature underſtanding and to years capable of judging for themſelves, although at their preparation there were traces of a good intention and deſire; this, I ſay, could by no means be approved of afterwards by the ſynod, and was not to be done any more, it being the practice in the Brethren's church, that all who are not baptized ſoon after

after their birth, muſt wait till they know on whom they believe, what baptism is, the benefits accruing to them from it, and the obligations it lays them under.

Thirty-ſix Greenlanders attained to the holy communion. On Maundy-Thurſday the intention of footwaſhing was explained to them from John xiii. and then this act itſelf was adminiſtred to them the firſt time. The candidates for the communion were not confirmed the day preceding it, as formerly, but four weeks previous to it, after having been preſent as ſpectators when it was adminiſtred.

§ 9.

Two pair of Greenlanders were joined together in marriage. I find ſomething to obſerve relative to one of theſe pairs. The man, whoſe name was David, propoſed marrying a virgin who lived at the colony. The miſſionary, and the merchant with whom ſhe was in ſervice, were ſpoken with on that head. Both of whom gave their conſent gladly, and when it was propoſed to her, though ſhe did not expreſly give her Yes to it (which no Greenland woman does) yet ſhe gave for anſwer: "I will be obedient to my teachers, and will "gladly live among you." This perſon came to Good-hope in a remarkable manner. She had been baptized the year before at Chriſtian's-hope in Diſko-Bay by Mr. Block the miſſionary, and was called Chriſtina. Soon after her baptiſm, her brothers came and attempted to take her away. But as ſhe was not inclined to go with them, and the miſſionary took her into protection, the Greenlanders ſeized him with an intention to murder him. To prevent this, ſhe herſelf leaped into the boat, and call'd out to the ſavages to come aboard and take away with her. The miſſionary directly ſent letters after them to his ſon-brother Paul Molzau, merchant at Good-hope, to have them arreſted, and the young woman releaſed. He waited for them at Kangek, where they propoſed paſſing by in their way to the ſouth, but could not find her, for they had concealed her under the ſkins in their boat, and ſhe dared not betray her being there, as they had threatned to kill her in caſe ſhe moved in the leaſt. But after they were got upwards of 14 leagues farther, ſhe prevailed

called upon her brothers to go with her to the continent, and there to let her gather bilberries. Here she stole away and hid herself between the rocks; the savages sought her two days without finding her, though they had put her into great fear by leaping several times over the very cleft of the rock where she was concealed, but at last they sailed away; then she went over mountains and valleys for many leagues, till she met with a Greenlander from hence, at sea, who brought her to the colony in safety. She is an extraordinary well behaved and cleanly house-wife, and a reputable and useful helper among her nation.

Besides these two new pair, four couple, who had married while among the savages, and were now become members of the body of Jesus, and participants of the holy communion, received the blessing of the church to their living in christian wedlock, in a manner well-pleasing to God. The husbands sat together before the brethren, and the wives before the sisters, and received the blessing kneeling, through imposition of hands, during a prayer over them.

§ 10.

Barely six of the baptized had the grace conferred upon them, to be transplanted into a happy eternity; amongst whom was Tobias, a venerable old father, and the first of the first of the communicants. His walk was respectable, and he himself was always joyful. When any one conversed with him, he scarce ever omitted giving honour to the wounds of Jesus as the cause of his happiness.

Further, the first single sister, whose name was Amelia, departed this life happily, and she was soon followed by another, named Mary Elizabeth, whose exit was so extraordinary joyful, and attended with such tender expressions of love towards all her sisters, that their house reaped from it an abiding blessing, and will retain it in thankful remembrance. "By such instances (it is said on this occasion) the departure out of this world, which is else so terrible to the Greenlanders, and attended with such lamentable howling, becomes more and more agreeable to our baptized Greenlanders."

Moreover

Moreover an unbaptized man departed this life, who came to live there the ſame winter. A fright was the cauſe of it. Laſt year as he was fetching a boy away from the brethren againſt his will, whom he had adopted for his ſon, this boy was drowned not far from the land. This brought him upon the thoughts that he had done wrong; he therefore took the reſolution to be converted, and came to dwell there with his whole family. He departed into eternity, in expectation that even he ſhould ſee his Redeemer, in whom he believed.

THE NINETEENTH YEAR 1751.

§. 1.

OUR Greenland people remained pretty long together in the beginning of this year, in order to enjoy the bleſſed paſture of the doctrine of Jeſus's merits. Grace reigned perceptibly, both in their meetings, and in their converſation with each other. There was indeed cauſe ſometimes for giving admonition, nay ſerious reproofs; yet every thing was carried on with much leſs trouble and difficulty, than formerly could have been expected from this ſavage people. They acted like good children, who by their own mutual example and friendly advice, or concerned men, can influence unruly ſcholars more effectually than their ſchoolmaſter can. They were alſo good œconomiſts, and diligent at their work, in which the Lord imparted his bleſſing richly to them. Therefore one Sunday this winter, when the word of the day was: *Lacked ye any thing?* the brethren had a fine opportunity in their ſermon to lead them to the following reflections: how in a place where formerly it was deemed impoſſible for two families to ſubſiſt, now upwards of three hundred perſons live together, who, upon the queſtion being put, if they, or even one individual among them, ever lacked any thing? muſt anſwer in the negative. Almoſt every year there have been ſuch famines in the other places, yea where proviſions ſhould be moſt plenty, that many have died; whereas they have always had even to give to him that needeth. God would in this manner entice

as to believe, "that he is our dear Father," (or Provider, as the Greenlanders call a father or husband) "and we his dear children."

In January and February (when there is commonly the greatest scarcity) there came such a flock of willocks * among the islands, that they could be drove to the shore and caught with the hands. But the issue of this was pretty much the case of the manna in the wilderness. The Greenlanders came home one Saturday evening with such quantities of them, that their bodies and kaiaks were hung with forty or fifty a piece. This enticed so many of them to sail again to the islands on Sunday morning early, that the meetings could not be held in a proper manner. But now they brought home nothing but fatigued limbs: and it being represented to them, that they had got such an abundance yesterday that so they might keep Sunday in rest, they were put to shame, and it served as a *Nota-bene* to them afterwards.

§ 2.

They remained mostly together till they went to the herring-fishery in May; so that all the meetings could be held in proper order, nor was there any occasion to suspend one communion. But once several persons, who were become luke-warm, were not allowed to be partakers. When they were taken aside after the preparatory homily had been held to the Greenlanders, and it was intimated to them, that as members of the body of Jesus, they indeed had a right to this feast, but that for this time they were not permitted to partake of it, (the cause of which, upon mature consideration, they themselves would find:) they were exceedingly troubled, and the tears came into their eyes. But when they heard they should have leave to be spectators when the communion was administred, that so they might receive some blessing for their hearts; they were comforted in some measure, came afterwards and disclosed their faults, and were thankful for this wholesome chastisement, which proved much more profited to them than they in the beginning could have conceived.

* See B. II. § 5.

At

At the ſacrament on Good-Friday, the congregation of communicants conſiſted juſt of a hundred perſons. A family had once gone out without the knowledge of the teachers, and hearing at their return that they had miſſed the holy communion, they ſhed floods of tears, and the wife ſuppoſed that ſhe had likewiſe thereby forfeited her right to go into the other meetings of the communicants. When ſhe was told, that ſhe ſhould have permiſſion to go to them, ſhe ſaid: "Now my heart is ſomewhat eaſier than it was before." One of the candidates alſo failed to be at home at the right time, and his confirmation muſt be poſtponed till the next time. He indeed had not been informed that he was to have been confirmed this time, yet the very ſame day he found an intimation within himſelf to make all poſſible haſte home, and now was very much troubled, that he was prevailed upon by his relations to ſtay contrary to his conviction.

An ardent deſire was obſerved among the reſt of the baptized, to be brought into the moſt intimate connexion with Jeſus, (as they called the holy communion, without knowing yet wherein it conſiſted *) and accordingly, before they ſeparated for the ſummer, fourteen perſons more could be admitted thereto.

§. 3.

In the mean time the ſhip arrived on the 7th of May. The miſſionary Beck and his wife returned with it from their viſit in the Brethren's congregations. They went with the Irene to Penſylvania two years ago, viſited the congregations there, and in particular the Indian congregation, and from thence went to Germany by way of England and Holland. The ſhip was ſcarcely got into the haven, before the ice was driven in ſuch quantities from the ſea into the bay, that it was frequently impracticable for a kaiak to move from the land. Six Dutch ſhips were loſt in the north. And one of the

* It has been obſerved in a former year, that many of the baptized alledged, as the reaſon for their deſiring to be admitted to the moſt intimate fellowſhip, becauſe they obſerved ſomething particular in the life and conduct of thoſe who were members thereof, and eſpecially after their meeting, they could read in their countenance that they muſt have enjoyed ſomething unſpeakably happy.

two Daniſh ſhips bound for Chriſtian's-Hope was beat to pieces, but the people were ſaved.

The Greenlanders however ſet out on the herring-fiſhery, and as no miſſionary could accompany them this time, the care of the congregation was entruſted to the Greenland helper *Peter*; and two more helpers *Jonathan* and *Nathanael* had commiſſion to keep them meetings for edification every morning and evening. A ſmall company of baptized remained at home, and many ſtrangers were gathered to them from time to time. Some of them came to viſit their relations, and were glad to hear the word of God, and promiſed ſoon to enter into a cloſer acquaintance. Others had upgrown children here, ſome of whom were married, and they came to perſuade them to go again to live with them. But when they heard they were baptized, or had been received among thoſe who are more ſpecially inſtructed; they declared that they would not compel their children by force, nor hinder their becoming believers; but as for themſelves, they were not as yet diſpoſed to ſtay there, or to become otherwiſe than they were, and than their progenitors had been before them.

There came now and then a couple of kaiaks from Piſſiſarbik, the place of the herring-fiſhery, with reports of the ſtate of the baptized there. They were well in body and ſoul, excepting that an old man had been drowned, and a boy who having already four ſmall ſeals in his kajak, wanted to catch the fifth, was overſet, and was brought out of the water almoſt dead. The communication however was ſoon cut off by the great quantity of floating ice, and their return was not in the moſt regular manner. Some of them were gone to ſeek reindeer, by which means they deprived themſelves of many bleſſed opportunities of enjoying ſomething for their hearts, which they afterwards repented of; and Peter, to whom the care of them was committed, was ſo chagrined about a few diſorderly people, that he ſeparated from the company. Obſerving the grief this cauſed his teachers, he took it ſo to heart, that he excluded himſelf from the meetings of the communicants, till after having been encouraged to faithfulneſs for the future, he was bid to go again to them.

§ 4.

§ 4.

It was neceſſary to ſpeak with the Greenlanders, after their return, ſeparately and individually, to know the ſtate of their hearts towards our Saviour, and what had occurred during their abſence which required to be removed and abolished, that they might be enabled to begin the winter ſo, as to proceed in a bleſſed congregation-courſe without any thing to impede it. As ſome reſentment againſt each other had taken place in ſome of them while they were away from us, all ſorts of unhappy conſequences were apprehended; but it was found that the holy Spirit had continued his faithful work in moſt of their hearts without interruption, even during their abſence and amidſt a variety of uncommon occurrences, and that many of them had got a more fundamental knowledge of the bloody atonement, and more feeling in their hearts towards the wounds of Jeſus, than was expected. Some of them related how much they had wiſhed to be again with their teachers, being often anxious when they were among the ſavages. They reflected with deep ſhame on thoſe times when they likewiſe were heathen, and walked in darkneſs. Whatever was not of a happy kind, was removed. Thoſe who had committed a fault, acknowledged it, and deſired forgiveneſs. And wherever an obdurate heart or lukewarm mind was ſtill obſerved, that perſon was excluded from ſome meeting which he uſed to prize greatly, till he came to a ſerious recollection, and it was evident that he was concerned to obtain a true ſprinkling and healing with the blood of Jeſus.

Thus all the congregation and choir-meetings could be begun again in their uſual order, and it was perceptible that they were attended with new grace. But the chief thing was ſtill wanting, viz. the holy communion, which on account of various obſtacles, particularly that they were ſo diſperſed from May till October, had not been adminiſtered in five months. Some came of their own accord, complained of the want of it, and would needs charge their own ſelves with many things as the reaſon of its ſuſpenſion. Though they did not always reach the point, yet it gave the brethren real pleaſure to ſee the ſpirit of open-heartedneſs and confidence continually

gaining

gaining ground in a nation usually reserved, subtle and not apt to own a fault. October 15, when the holy communion was to be administred, there was abundant reason both to rejoice and be filled with shame on account of their hunger and thirst after the body and blood of Jesus, which was most sensibly perceived at speaking previously with them and at the sacramental enjoyment. The following day a solemn congregation-day was again held, to commemorate the consecration of the chapel, though the congregation-days are usually kept a fortnight after the communion. First, a part of the diary of the Indian congregation at Rio de Berbice in South-America, and some chapters out of St. John's gospel were read; then six catechumens were received into a more special preparation for baptism; next followed a sermon commemorative of the church's consecration, and the baptism of a new-born child, and finally the baptism of five adults; previous to which was a discourse concerning the nature of this sacrament; and then this blessed day was concluded with prayer.

§. 9.

In this year thirty-six persons, twelve of whom were children, were embodied into the congregation by baptism, and much cause for praise was found, both for the means grace had made use of to bring them to listen to the word, and for the powerful operation of the blood of Jesus at their baptism. There was a man amongst them who came to the congregation with his family two years ago, but afterwards he went away again in displeasure, because two of his children were baptized and he was not deemed fit for it; but he had no rest till he returned this summer, and now attained with more effectual blessing, what he before wanted as a prerogative, and might have received to his prejudice.

Our catechist being once out a hunting, heard that a Greenlander, whose wife was just dead, purposed burying his little daughter, half a year old, alive with her, because he had nobody to nurse it. He sent one of our baptized to him directly, and desired the child might be given to him, and the brother returned home joyfully with this booty, got it baptized, and gave it to a Green-

land

laid ſiſter to be nurſed. It was a weakly child, however it lived a year.

A woman, who only two months ago had prevailed on her huſband to come and live with the believers, did, out of the free impulſe of her heart, make a confeſſion of her faith at her baptiſm, which was the more agreeable and credible, as it had neither been required of, nor premeditated by her, but was accompanied with many tears both by herſelf and thoſe who heard it.

§ 6.

A lively work of grace was obſerved among the catechumens, and when they came to beg for reception, or were ſpoken with at other times, it was plainly to be felt, nay it was legible in their eyes, that they were concerned about the eſſential point, forgiveneſs of ſin, and life and happineſs in the blood of Jeſus. Our Greenland helpers were of great ſervice and bleſſing to ſuch people, and when they ſpoke their thoughts of them, the brethren could not but admire their clear inſight and accurate feeling, which commonly identically coincided with the thoughts of the teachers; and alſo their impartial teſtimony, as they did not ſpeak to obtain the favour of any one, ſpared no one, and gave no better teſtimonies of their neareſt friends and relations than they did of ſtrangers.

This winter ſeveral women and young people were found fit to be taken from the catechumens as candidates for baptiſm, and they frequently expreſſed their deſire by their tears: but as the heads of their families were not fully reſolved to remain with the believers, a reſtraint was neceſſarily laid upon theſe poor people, till the chiefs had taken a reſolution to ſtay there; it being an eſtabliſhed rule, not to ſuffer any one who has been baptized to go and live again among the ſavages, nor to baptize any who are dependent on others in uncertain hope. For this reaſon baptiſm was alſo refuſed to ſome people who were ſtirred up at Kangek, but were not able to prevail upon their relations to move to the believers; yet ere long, various ſtrange providences opened a way for many of them to come to the believers, at a time when they leaſt expected it. Thus one man, who twelve years

ago

ago had some calls of grace in his heart, which he always slighted, was drowned, and afterwards his widow, who had often in vain repeated her request for baptism, could now move with her children to live among her believing relations without molestation, and obtain what she had so much desired to her great joy. Another unbaptized man, who was bent upon removing with his family, which were not far from the kingdom of God, was so terrified in a dream, that he desisted from his intention.

Six pair were joined together in matrimony, among whom was Johanan, who had been in Europe. On this occasion it is observed, that the important matter of marriage was from time to time brought into an order more regular, decent, and more becoming christians, and that this was attended with fewer difficulties than formerly could have been imagined.

§ 7.

It had now the appearance as if the Beloved purposed visiting his garden more frequently, and gathering such of his pleasant fruits as were ripe and fit for the harvest. This gathering to eternal life, was on the one hand matter of joyous reflexion to the teachers, but in some instances very painful, as in this manner they had to surrender up some of their best fellow-labourers.

In this year eleven Greenlanders departed happily to that eternal abode they panted for, amongst whom were Jonathan and Sophia, two of the most useful helpers.

The first of them came hither with his wife from the south 1743, and was then called Kajo. He was baptized at Christmas the same year, and directly endowed with such a witness-spirit, that wherever he came, he testified of the mercy shewn him, and many souls were gained through his testimony. He was one of the first three that became participants of the sacred body and blood of Jesus in the sacrament, October 28, 1747, which had a most extraordinary happy effect on his heart, soul, and members. A few days ago he was seized with the contagious burning fever and pleurisy, which at present is epidemical in the Sound, from whence he was brought

to us. He ſaid directly that he ſhould go to his eternal home, for which he expreſſed an ardent deſire. He ſoon loſt his hearing and ſpeech, but his lovely countenance ſhewed what his heart believed and loved. September the 16th, his ſoul had the favour, "In Jeſu's ſide to fly from "hence,—to its eternal reſidence." At the moment of his departure the laſt bleſſing was imparted to him with many tears. He was a very ſingular man, an humble, ſinner-like happy heart, enamoured with the wounds of Jeſus, always courteous and chearful, and the perſon we could moſt confide in of all our fellow-labourers among his nation. He often refreſhed us by his child-like diſpoſition, and every thing that he heard or ſaw of our Saviour or his people, filled him with joy. We bid him a final adieu, and wept heartily. But the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord. About two hundred perſons came from other places to his burial, and brought two other ſick people with them. They walled him up a pretty tomb, for they all loved and reſpected him very much, and inward pain was viſible in every countenance.

Sophia heard the word of atonement the firſt time at Kangek, in the year 1742. Our Saviour directly opened her heart, and ſhe was always an attentive hearer. When we went to viſit the heathen there, ſhe received us with joy, and frequently lodged us for a fortnight together. But in a ſhort time ſhe was obliged to follow her huſband, who as yet was not at all of the ſame mind with her, 200 leagues northwards, and when he returned he purpoſed going almoſt as far ſouthwards. However, her repeated entreaties prevailed upon him to remain in this diſtrict, and as ſhe ſaw no probability of being able to dwell here, the brethren made an exception to the general rule, and ventured in the ſpring 1744, to baptize her at her place of abode among the heathen at Kangek. She adhered inviolably to her unſeen Lord and friend amidſt all the temptations of the ſavages, and finally was ſo ſucceſsful through her teſtimony and exemplary walk, that in autumn the ſame year ſhe brought her huſband and whole family hither. In 1748 ſhe became a partaker at the Lord's table. She loved her nation tenderly, and was a great benefactreſs to the poor.

Her

Her heart was tenderly affected and penetrated by the merits and wounds of Jesus, nor could she be silent about the grace and happiness she experienced therein, but from time to time delivered her testimony of the grace in the blood of Jesus to upwards of a thousand people, and confirmed it by her unblemished and chearful life and conversation.

Besides these two blessed fellow-labourers, I will just touch upon a few other instances wherein there was something particular: as, a widow, who on the one side lived an unblameable life, but yet on the other was not so situated in her heart, that it could be said of her with certainty, she had attained to a true and abiding connexion with our Saviour.

On the other hand a single sister departed this life, who formerly was much contemned by the Greenlanders on account of her stupidity, but after her baptism was greatly beloved and respected by all those who knew how to estimate the grace of our Saviour.

The old widow Jael likewise entered into her rest, after having lived to see forty of her posterity, which is something rare in Greenland. She herself bore seven children. She had the pleasure of seeing twenty-three grand-children of four of her children, and ten great-grand-children of four grand-children. Of these, two children, seven grand-children, and four great-grand-children are still living, and these thirteen persons are all in the congregation. She lived with her children many years in the neighbourhood, but did not come to us till the year 1748. Notwithstanding her great age she was very lively, and declared her ardent desire to be embodied in the christian church before her departure. And when the grace of baptism was conferred upon her at Christmas 1749, it was as if her life was renewed, and she spent the remainder of her days below quite lively and happy.

Another was a man who was baptized this year, and soon after entered into the married state, in which he lived happily and exemplarily; before his dissolution he cried out several times with his arms extended, "Ah what "blessedness it is to have a happy heart! now I shall "soon be with my Saviour."

Daniel was another; before his baptiſm he went by the name of Simek, of whom mention has frequently been made in the firſt years. In 1739 he lived with Samuel Kajarnak among the brethren, but removed to Kangek, afterwards to the north, and finally returned to remain here in 1743. He was baptized in 1744, afterwards became a partaker of the holy communion, and now cloſed his quiet and happy walk with our Saviour and his people here on earth, as an inſtance of the truth of that promiſe of Jeſus: *No man ſhall pluck them out of my hand.* When he was ſick, his wife was ſo troubled that ſhe often fell into a ſwoon; when ſhe came again to herſelf, ſhe called out to him: "Daniel, haſt thou our "Saviour with his bleeding wounds ſtill before thy "eyes? Thou wilt probably ſoon go to him, and we will "follow thee."

§. 8.

But the firſt grain that was ſown in the earth this year, nay the firſt and hitherto only European helper in this miſſion, was Mrs. Drachart, the wife of the Daniſh miſſionary. Towards the end of laſt year ſhe was ſeized with a violent burning fever, ſoon after ſhe came to live at New-Herrnhut. The firſt day of this year ſhe was delirious, but it was of a lovely kind; ſhe inceſſantly ſung verſes of her own compoſing, and that in ſuch a coherent manner, as if ſhe had been one of the moſt excellent poets. Towards night ſhe was quite ſtill, and in a ſhort time afterward fell gently and happily aſleep in the Lord, in the thirty-ſixth year of her age. Her corpſe was depoſited in a walled ſepulchre in the burying-ground at New-Herrnhut.

This incident, ſo unexpected to her huſband Mr. Drachart, together with a ſickneſs he caſually got laſt year, was probably the motive that induced him to take his leave of the colony and miſſion. He had two lovely children, whom he could not bear to ſee grow up wild among the Greenlanders, but wanted them to be educated in the ſchools of the Unity, according to the requeſt of their late mother. And as the eldeſt miſſionary of the brethren Matthew Stach, was in this year called with his family

family from hence *, being propoſed as miſſionary to the *Eſquimaux*, (for ſome circumſtances in England at that time ſeemed to open a door for carrying the goſpel among them;) the Daniſh miſſionary laid hold of this opportunity to travel with his old acquaintance to Herrnhut, and to deliver his children into the ſchools of the Unity, being for the reſt undetermined whether to return again to his miſſion, or accept a vocation in his native country. But he was ſo delighted with Herrnhut, that he could not reſolve to remove any more from thence, and upon his repeated requeſt obtained leave to ſtay there, after having made application for, and obtained a very civil diſmiſſion from the honourable miſſions-college.

His memory is ſtill a good odour both among Europeans and Greenlanders. His ſermons, *concerning God, and our Saviour the Lord Jeſus Chriſt, through whoſe Atonement and all-ſufficient ſatisfaction all poor ſinners may attain to life and happineſs*, (as the words are in a written teſtimony ſent in concerning him) had ſuch an effect on the ſervants of the company and ſailors, many of whom were come hither as very ignorant and wild people, that he had always a ſociety among them of ſuch, who were ſincerely deſirous of their ſalvation, and whoſe life and converſation tended greatly to facilitate his office among the heathen. He had the happineſs to ſee an abiding fruit among the Greenlanders, for he calculated matters in the beginning ſo as to have them together in one place, and to care for their bodily ſuſtenance as well as their ſpiritual welfare. And that his inſtructions made a laſting impreſſion on great numbers to their ſalvation, has been conſpicuous in many at their departing this life; but ſuch inſtances I will omit, and only recite the following. A long time after his leaving the colony, a man baptized by him was ſick, and one of our brethren was deſired to bleed him. The preſent miſſionary, who was not yet maſter of the language, requeſted that the ſick man might be comforted out of the word of God; accordingly the brother aſked him how he felt his heart diſpoſed? He anſwered with parrheſy: "I meditate on

* His couſin Thomas Stach, and Chriſtian Bernike, who came hither five years ago, the firſt as ſchool-maſter to the European children, and the latter to aſſiſt in oeconomical affairs, went along with him and took their families alſo to Europe.

" our Saviour who died for me, and I kiſs the wounds " in his hands and feet. I call frequently to mind, nor " can I forget, what I heard when *Pelſſingoak** was " here, and baptized me." Upon being aſked farther: whether he could depart this life in firm reliance on our Saviour? he anſwered: " O yes, for he hath purchaſed " me with his precious blood," &c. All preſent were affected at theſe declarations.

The laſt twelve years have ſhewn to every one's joy and edification, that miſſionaries of two different conſtitutions, but of the ſame foundation of faith, need not let their paſſionate zeal drive them aſunder, but if both ſides take wiſdom for their guide, they may conduct their miſſions in harmony, gather ſouls for one common Lord, and preſerve them in him, without the one's labour being any detriment to the other. Both parties adopted the Auguſtan Confeſſion, and acknowledged each other in that reſpect; they had one Lord, one faith, one baptiſm; they inculcated in both churches the chief and fundamental article of the proteſtant religion, viz. juſtification before God by free grace through faith in the all-ſufficient merits of our Lord. They honoured each other as fathers, and loved each other as brethren. They aſſiſted each other with counſel and deed, particularly in leading the awakened ſouls to Jeſus, and no jarring of opinions was ever obſerved among them or their people. Things being thus conducted, what ſource could there be for ſchiſm among the believers, or calumny among the unbelievers?

The Daniſh miſſionary all the while proceeded in preaching, teaching and baptizing, according to the preſcribed rules of his church; and the brethren according to the regulations in their congregation; which they however looked upon as ſo far from being neceſſary in another conſtitution, or even feaſible or beneficial, that they faithfully adviſed the Daniſh miſſionary, not to adopt the leaſt article thereof which was not conſiſtent with the rules of his church; and that not ſo much from apprehenſions of his being called to an account for ſo doing, but principally, that nothing might be introduced

* The little miniſter. So the Greenlanders call Mr. Drachart, to diſtinguiſh him from another miſſionary who was taller.

among

among the Greenlanders which ſooner or later might cauſe diſſenſions among them.

I ſtill remember with what pleaſure the late Ordinary of the Brethren read, in the yearly accounts from Greenland, the report of this ſameneſs of principle and unanimity in labour between theſe two miſſions, how he extolled it and recommended it as worthy of imitation, and how earneſtly he exhorted our brethren to continue in this courſe. This he alſo teſtified publicly. In his annotations on Dr. Weiſſman's eccleſiaſtical hiſtory he ſays *: "The internal harmony between the brethren "and the Lutherans there, is one of the greateſt beauties "in Davis's Straits."

§ 9.

Thus much I thought needful to remark, in order to elucidate the exemplary courſe obſerved in proſecuting harmoniouſly the converſion of the heathen; and will now conclude this thir dperiod with the enſuing departure, for the preſent, of our and the Daniſh miſſionary from their reſpective blooming miſſions, in which the former had been engaged eighteen and the latter twelve years; which I will inſert in the identical words of the diary at the cloſe of the year: "We thank our dear Lord, that "he hath called, enlightned and collected this congre- "gation alſo from among the ſavages by his Spirit "through the goſpel, who hath kept them hitherto, "through Jeſus Chriſt, in the true and only faith. If "there had been no more than two or three, who in "truth and reality had gathered themſelves together "around Jeſus, it would ſtill have been a congregation, "according to our Saviour's own words, and we ſhould "have eſteemed this a ſufficient reward for our eighteen "years toil and trouble, though the wiſh and ſcope of "our labour is to ſave many thouſand trophies of his "croſs. But when, at reviewing the church-book, we "can reckon upwards of three hundred † ſouls who "have been bound up in the bundle of life, more than "forty of whom are already taken to the marriage of "the Lamb above, and a hundred are hungry and thirſty

* See *Natural Reflexions*, p. 184.

† At moving into the winter-houſes the number of inhabitants was three hundred and fifty, forty of whom came this ſummer from among the ſavages.

"guests at the Lord's-table here; then we cannot refrain crying out:

"Bleeding Reconciler,
"Mankind's life and healer!
"If times numberless,
"We thy feet embraced,
"Wept them wet and kissed,
"For th' electing grace,
"Still we nought thereby had wrought:
"Take this smart's-reward, and gather
"Thousand hearts yet farther."

BOOK VIII.

The fourth Period of the Brethren's Mission, from the second Visitation in 1752, to the erecting of the second Mission in 1758.

THE TWENTIETH YEAR 1752.

§ 1.

THUS a considerable flock of Greenlanders were gathered to Jesus Christ by the preaching of the gospel, were moulded into a congregation by the Holy Ghost, and brought into such order inwardly and outwardly, that amidst all defects and infirmities, they might in truth be called a living, blooming, fruitful plant of the heavenly Father's planting; there were also good hopes that the Lord would further continue his benediction, to the right unction and watering thereof. On this account it was thought proper, at a synod of the brethren at Barby in Saxony, An. 1750, to depute one of the servants of the church on a visitation there, who might confirm their regulations, or if needful, amend them according to the model of the other congregations and missions; but particularly to examine, whether perhaps some baneful blast had wafted hither too any of the noxious

noxious ſeeds of thoſe ſiftings and irregularities, which had broke-in in ſeveral congregations for ſome years paſt, but were now happily eradicated. This could not be effectually done by written admonitions and refutations, but by the perſonal interpoſition of ſome reſpectable labourer, who had univerſally remained faithful, and was inveſted with ſpirit and power*.

Our reverend brother Auguſtus Gottlieb Spangenberg made a tender of his ſervice for this buſineſs. He was lately come to the ſynod from his poſt of many years duration in America, and had acquired great experience by carrying on the direction and viſitation of the congregations of negroes and Indians there. But when he was making ready for his journey, his wife fell ſick, and cloſed her faithful and bleſſed ſervice at Herrnhut in the ſpring 1751. By this, his departure was delayed till it was too late, and therefore ſoon after he returned to his poſt in America.

But the biſhop *Johannes* or *John de Watteville* being come back in 1750 from a viſitation in North-America and the Weſt-Indies, where he had regulated upon a better footing both the Indian and negro-congregations; he, with the conſent of his conſort the counteſs Benigna de Zinzendorf and her parents, undertook in this year 1752, the Viſitation of our congregation in Greenland, and deſired for his companion the miſſionary Matthew Stach, who was then in the Ordinary's houſe at Weſtminſter. This brother had hitherto ſued in vain to the Hudſon's-Bay company for leave to preach the goſpel to the American Indians belonging to their factories, and now was eagerly waiting to ſee what would come out of the commerce which ſome merchants, belonging to the united brethren in England, intended to ſet on foot among the Eſquimaux in Terra Labrador, with the previous knowledge of the Board of trade and plantations. But as this undertaking was deferred ſtill longer by reaſon of ſeveral intervening difficulties, he accepted with joy an intermediate viſit to his old beloved Greenland, and haſtned to Barby, where he expected to have found biſhop Johannes. But he

* But here I muſt premiſe, that a particular grace and preſervation of our Saviour had preſided over the Greenlanders, as well as the other heathen congregations, ſo that little or nothing of this deluſive ſpirit was found among them.

being

being already gone from thence, he ventured to make all speed after him by way of Stettin, and was so fortunate as to cross the Baltic in as many hours as he had been days the preceding autumn, and found the Greenland ship just ready to sail.

§ 2.

They set sail April 28 on board the Brigitta, captain Lars Petersen. In the same ship went Mr. Brunn, his wife and her sister, he being appointed missionary at Goodhope in Mr. Drachart's place. I will beg leave to introduce once a sea-diary, and the whole process of the Visitation, in bishop Johannes's own words, from a relation sent to his father-in-law; it shall be as concise as possible, and I flatter myself it will be agreeable to many. He writes as follows:

"May 1, a large fleet of ships ran out from Helsingoer "with us; we counted 64. Our vessel out-ran many, "and sailed by them. We steered along the Swedish "coast, and on the 2d were near Skagen in Jutland, "and so we passed out of the Cattegat into the north-"sea. We saw great shoals of herrings, which heaped "themselves in the sea like little waves. The 4th we "saw the coast of Norway, and passed Lindesnes. "The 6th we lost sight of Norway, and the 9th passed "Fairhill island near Shetland, and of course entered "the west sea. At noon we saw the island Fulce. "These three last days we had a fine east wind, with "which we advanced at least 200 leagues. The 14th "we had a pretty hard storm, and were obliged to lie "by 24 hours. The text for to-day made a great "impression upon us, Acts xxvii. 23. *There stood by me "this night the angel of the Lord, whose I am and whom I "serve.* The 18th we passed the place where the "sunken land of *Bus* lies. There is always a very "hollow restless sea here, and commonly a fog, therefore "the seamen dread stormy weather most in this place. "The 20th being Whitsunday, we had a hard storm "from the north-east, which continued all the three "holidays with only a few hours intermission now and "then; however, it did not hinder but hasten us. "According to our reckoning we were not far from

"Staten-

"Statenhook. The 23d we overtook the two ships "bound for Disko-Bay, which sailed 8 days before "us, and we spoke with them. In the night we were "obliged to lie by again. The 24th we passed Cape "Farewell, and entered Davis's-Straits.

"May 25 we saw the first ice, and sailed between some "pieces. The 27th the favourable wind we had had "hitherto, turned against us, or was very slack. We "tacked backward and forward, and had such a fog "till the 1st of June that we could often scarce see the "length of the ship before us. When the mist dis-"persed, we saw a great island of ice near us, and "were obliged to turn the ship about. The 2d we got "the most favourable south-wind, but could make "but little use of it, for the 3d in the morning we were "so impounded with ice, that we saw no opening not "end of it towards east, west nor north; the water "being open no where but towards the south. The 4th "we were closed in with ice on all sides, and plyed "round in it till noon. Among the rest, we came near "to one mountain of ice that pretty much resembled in "form and size the island Hween between Seeland and "Shonen. At length we saw open water again towards "south-west. The captain made a bold attempt and "sailed happily through the fields of ice, and then kept "upon the tack with contrary wind, mist, and snow "till the 11th, trying all the while to keep clear of the "ice, which at first lay only on the north-east of us, "but afterwards also on the W. and S. W. and "straitened us more and more. At last we perceived "towards the S. E. an opening between two great fields "of ice; we sailed into it, and attempted to pass "through. From 4 in the afternoon till 10 at night "we sailed between these great icy islands, and many "thousand smaller pieces, and by the aid of the holy "angels we worked our way at last through a very "narrow passage into more room; yet we sailed the "whole night and till the next afternoon between smaller "fields or flakes. It is certainly a very kind providence "of God, that there is scarce any night about this time "in these straits.

"June

" June 12, in the morning we ſaw the firſt land, and " about nine o'clock we could ſee the tops of the moun- " tains clad in ſnow, but we were ſtill above twenty-four " leagues off. About ten o'clock a curious phenome- " non preſented itſelf in the heavens, viz. three parhelions " or mock-ſuns, and at the ſame time ſix circles be- " tween, near, and around them. None of the navi- " gators had ſeen any thing like it before. We had a " gentle weſt-wind, and afterwards a briſk ſouth-wind. " As we were now got too far north, we were obliged " to tack about on the 13th in the morning. About " eight o'clock we made for the land again. The cur- " rent befriended us, ſo that we reached the outermoſt " iſlands by ten o'clock. There the firſt ſavage came to " us, and then two Greenland brethren, but the wind " was ſo ſtrong that they could not get on board. It " appeared very curious to me, when I ſaw the Green- " landers ſwimming about the ſea in their kajaks, like " ducks, in the midſt of ſuch high waves and hard " winds, and withal ſo ſwift, that they always kept be- " fore the ſhip, though they were often half under " water. Then we ſailed between Kangek and the " Kookoernen, through the north-paſſage into Ball's- " River. The increaſing wind, which at laſt grew to a " little ſtorm, obliged us to take in one ſail after the " other, and yet the ſhip, with one half-ſail ſpread, " flew by one iſland after another like an arrow. When " I got the firſt ſight of our dear New-Herrnhut, my " heart grew exceeding ſoft and the tears guſhed into my " eyes. I had a particular impreſſion of our to-day's " texts; the watch-word was: *Upon Mount Zion ſhall be " deliverance, and there ſhall be holineſs*, (in the German, *a " ſanctuary.*) Obad. ver. 17. " This alſo is one of the " mounts of the Lord." And the word of our Saviour " was Matt. xxiii. *As a hen gathereth her chickens under her " wings.* This was juſt according to our wiſh at our ar- " rival among theſe bare and barren mountains. The " firſt ſcripture-paſſage which had occurred to the bre- " thren there on new-year's day, (not having yet receiv- " ed the proper annual book) was Iſa. lvi. 8. *The Lord " God which gathereth the out-caſts of Iſrael, ſaith: Yet will*

" *Iga-*

"*I gather others to him, beſides thoſe that are gathered unto* "*him*". About one o'clock in the afternoon we came "into the haven with a hard wind and rain. Scarce had "we dropped anchor, before our brother Beck came on "board, the reſt not being at home. I was juſt going "up the ſteps, not knowing that any of the brethren "were come, as he came down, and thus he ran into "my arms, and I embraced him before he knew who I "was, but when he looked at me, he was quite tranſ- "ported with joy, and began to weep like a child. This "ſudden commotion of joy had ſuch an effect upon him, "that he loſt his ague directly, from a fit of which he "was then juſt riſen. In the mean time the ſhip was "moored with a cable to great iron-rings driven into the "rock, and the ſtorm roſe to ſuch a degree that we were "obliged to be drawn aſhore in a boat with a rope. "Thus we ſet foot on Greenland-ground in the name of "Jeſus, and walked a mile to New-Herrnhut."

§ 3.

Now before I relate his labour among the Greenlanders, it will be neceſſary to give ſome account of the ſtate of things this winter. It was one of the moſt dreadful winters that ever was known. The cold was perfectly horrible, and held from February till towards Eaſter with little intermiſſion, ſo that the inlets were frozen over and blocked up with ice to ſuch a degree, that oftentimes not a kajak could ſtir in the water; and not only ſo, but the weather was ſo unſettled and attended with ſuch frequent ſtorms, ſnow and rain, that the Greenlanders could ſeldom go abroad, and when they did, were not ſure of their lives one day, and came home with their hands and faces frozen, but ſeldom with one ſingle bird. Yet amidſt all this danger, only one young Greenlander was carried away by the impetuoſity of the waves in a monſtrous tempeſt, and found again three months after in his kajak half devoured by the ravens and foxes. Jan. 8.

* The brethren did not receive the annual book for this year till this ſhip arrived. When they opened it amidſt the joy at Johannes's arrival, they caſt their eye upon thoſe words: *Bleſſed be God, who hath ſent his angel, and delivered his ſervants*, Dan. iii. 28. "Thoſe who for his ſake "their life did venture, in the holy war."

there

there was another such hurricane accompanied with lightenings, and the brethren's dwelling-house and chapel was very near being thrown down; it tottered and cracked like a ship in a tempest. A few days before, the waves had shattered their new and largest boat in such a violent storm as none of them had ever seen, although it was drawn upon land and tied to a post; they and the Greenlanders ventured so far in to save it, that the waves went over their heads, and afterwards they had some weeks work in a still greater cold to repair it.

And yet this was not their greatest distress. A most shocking cold followed, which brought the poor Greenlanders into a great dearth and danger of perishing by hunger and cold, and in other places many savages actually died. Our brethren constantly let one company of Greenlanders after another come by turns into their rooms to warm themselves throughly, though they would have liked better to have had train to give them also for burning. However they distributed dried capelins among the poor families, and when they were spent, they gave them their stock of pease. They also exhorted the wealthy Greenlanders not to shut up their hearts against their poor distressed brethren and sisters, but to impart what they had to them as long as they had any thing left, without taking thought for the morrow. This incitement had such a good effect, at least among the communicants, that it needed no repetition. Now and then the men brought home a couple of birds, and towards Easter a seal, and the women and children caught, though rarely, a couple of little fishes under the ice; and by these means they kept themselves from starving till the beginning of March, when there was so much opening in the water that some of them could make their way to the islands. But most of them came back soon, because there was less to be done there than here because of the bad weather; but the return of the rest was cut off, partly by the cold that broke in again, and by the ice, which stretched itself within and without the land as far as the eye could see, and partly by a storm, which shattered most of their boats to pieces. However at last they were fetched back.

In

In ſuch rigorous circumſtances the uſual meetings could ſeldom be kept in their order, for either the furious weather imprisoned them all in their houſes, or the fair weather (which was a great rarity) enticed them all to ſee. But few as the opportunities for mutual edification were, yet no diminution was perceived in the progreſs of the inner man in that grace which exerted itſelf powerfully every where and in all circumſtances. It was juſt as our Saviour ſaid, Mark iv. 26, &c. "So is "the kingdom of God, as if a man ſhould caſt ſeed into "the ground, and ſhould ſleep and riſe night and day, "and the ſeed ſhould ſpring and grow up, he knoweth "not how," becauſe it fell on good ground, where the word was heard, underſtood, cheriſhed in a good heart, and mixed with faith.

§ 4.

In the mean time, forbidding as the weather was, their viſits to the heathen were not quite omitted. In January they viſited at Kangek. There were always ſome that heard the word with attention, and gave their aſſent to it, though but few had ſuch hearts and ears as our Lord requires for the reception of his doctrine. It was obſerved, that when the brethren uſed this expreſſion: "He hath redeemed *us*," they commonly took it, as if Chriſt died only for us Europeans; therefore they were obliged carefully to ſubſtitute *for you*: but (as the Lutheran catechiſm ſays) this alſo requires believing hearts. An old grey-headed man bemoaned himſelf, that he was paſt learning ſuch things; but he was told, that he need not ſyſtematically learn, but only believe them; for his going to our Saviour as a loſt man, juſt as he felt himſelf, and his aſking him for abſolution from ſin and the fulneſs of grace, did not require a retentive memory, nor that he ſhould torture his brains with intenſe reflection, no, nothing was requiſite but the cries of unaffected diſtreſs, and an upright mind to be ſet free.

One brother writes thus: "On Sunday I had firſt "a hearty converſation with our Greenlanders, afterwards ſome of the ſavages came to the preaching, "which treated of the happineſs a perſon can enjoy here "below, if he believes in our Saviour and loves him

"above

" above all things. Then I aſked ſome men who had
" been long convinced and ſtirred up, what it was that
" hindered them from ſurrendering themſelves up to our
" Saviour, who had ſpent ſo much upon them? For
" a good while they evaded coming to the point, but at
" laſt they made a confeſſion to this effect, that they,
" like other men, let themſelves be fooled and infatuated
" with pleaſure, pride and avarice, or deterred by the fear
" of ſhame, or the cares of a livelihood, ſo that the word
" ſhared the fate of the ſeed that was choaked among
" thorns. I told them, that if they would but love our
" Saviour above all things, who had purchaſed them
" at ſo dear a rate, the efficacy of his blood would ſoon
" evidence itſelf ſo effectually on their hearts, that they
" would be able joyfully to bid adieu to luſt, pride and
" covetouſneſs, becauſe therefore our Lord was cruci-
" fied.

" The 24th of Jan. we viſited in five houſes further
" north. In one houſe my heart was quite warm and
" my mouth quite open, becauſe ſome deſirous ſouls
" were there. But in another houſe they were perfectly
" inſenſible, and though they underſtood what I ſaid,
" yet they made as if they had no ears; they were poor
" deplorable creatures outwardly and inwardly.

" The 25th, we viſited in ſix other houſes, and had
" an opportunity to pourtray before the people their
" Creator and Redeemer in his croſs's attitude. Moſt
" of them that came hither laſt year from Spitsbook,
" were more deſirous of bread and needles, than of the
" word of our Saviour. I told one of them, that I
" wiſhed he had a hunger for the imperiſhable food;
" he entered into a dialogue with me about it, and it
" was very near turning out with him as it did with
" the Samaritan woman at the well. Some old Kan-
" germers, who have made too light of the thing they
" call *believing*, deſired to hear ſomething of God. I
" told them, they knew already, that God had made all
" things, but now I would tell them ſomething more,
" viz. that the Saviour of all men had ſhed his blood
" for them alſo, and if they did not experience this in
" their hearts to cleanſe them from ſin, all their feigned
" believing would be of no ſervice to them. Some

wondered

"wondered, others ſaid in their old cold-hearted way: "we believe ſufficiently." We ſpent the night with "Anna's brother; he is now the only one of the late "Samuel's relations that does not live with us; and it is "probable he will not be able to reſt much longer among "the wild natives, for every creature almoſt in that "houſe is convinced, and even when they would fall aſleep, "they are continually rouſed again by the frequent ex-"clamations of our Greenlanders, who always call upon "them when they go by. As it threatened to be bad "weather again, we haſtened home the 26th, and had "the pleaſure of bringing with us a couple of ſouls more, "who had a deſire of living with us, and learning to "know our Saviour."

At another viſit made in April, chiefly for the ſake of the baptized, who ſojourned at Kangek to procure food, they found but few ſavages left, moſt of them being driven by hunger further ſouth; but they found ſtill fewer whoſe hearts and ears were unclоſed. An unbaptized woman, who had lived once before with the brethren, got leave to move to her teachers at the removal of her friends to the ſouth, and ſome of thoſe were touched too. Before they went, the brethren bought their old houſe of them, to ſupply their want of fireing with its wood-work.

At a third viſit in Kookoernen, they ſpied the ſhip, but durſt not venture from the iſlands becauſe the wind was too ſtrong, neither did they get home till the day after Johannes's arrival *. Now we ſhall follow the thread of the diary.

§ 5.

Biſhop Johannes continues: "The firſt thing was, "to hear from our brethren the ſtate of things among "the Greenlanders ſince the laſt ſhip ſailed. Then I "and Matthew Stach viſited all our Greenlanders in

* They diſpatched Nathanael the Greenlander in his kajak to the ſhip, to ſee who was come in her. His report was, that he ſaw Matheſerſoak (*i. e.* the tall Matthew, by way of diſtinction from another of the ſame name) and ſomebody elſe with him, who looked very loving. As they were going home, Nathanael met them again, and ſhouted to them with joy; *Johannes Aſſerſok tikerarpaſe*, "Johannes the loving, is come to ſee you." Since that time the Greenlanders have diſtinguiſhed him by this epithet from others of the ſame name.

" their tents, and they viſited me very much in my
" room to-day and the following days, and knew not
" how to expreſs ſufficiently their joy at our arri-
" val.

" In the evening I kept the uſual meeting. I ſpoke
" in German, and one of the brethren tranſlated one ſen-
" tence after the other into Greenlandiſh, and we con-
" tinued this method the whole time of my abode here.
" The number of the Greenlanders preſent was about
" 150, the reſt were either not returned from the cape-
" lin fiſhery, or were abroad in the Sound and iſlands
" at their uſual ſummer-places. I cannot expreſs how
" my heart felt, at the ſight of a congregation of Jeſus
" gathered out of this nation; and many a tear was
" preſſed out by my tenderneſs towards them. At the
" ſame time I ſaw, that no one can form a complete idea
" of the Greenlanders by ſeeing a few of them out of
" their own land, where they are not at all in their
" right element. They ſeem to reſemble very much the
" North-American Indians, they are of the ſame colour,
" and cannot well have come to Greenland from any
" other quarter but the coaſts of North-America. Their
" nature, genius, and manner of life differs indeed a
" good deal from the Iroquois in Canada, and they have
" probably a nearer ſimilarity with the Hudſon's-Bay
" Indians. Our Greenlanders are a mixture of phleg-
" matic and ſanguine, but the Iroquois are a compo-
" ſition of melancholy and choler. The latter are alſo
" more grave, and not ſo childiſh and trifling as moſt
" of the Greenlanders; though it is certain there are
" ſome truly ſolid, manly, ſteady people among them.

" In the evening we Germans ſtayed a good while
" together, and then I read through the diary of this
" year, to make myſelf rightly acquainted with the
" courſe of the Greenland congregation.

" June 14, I kept the morning-meeting on the words:
" *I am come to ſend fire on the earth*, &c. Afterwards I took
" a view of the country round New-Herrnhut. No one
" would expect to find ſuch a pleaſant place in ſuch an
" unpleaſant land. The country conſiſts entirely of bald
" rocks, thinly interſperſed with ſpots and veins of earth,
" or rather ſand. But our houſe, area, garden, &c.

" look

"look very regular and decent, and all the adjacent land "round about the place, where once not a blade of grass "grew in the sand, is now enrobed with the most "beautiful foliage, so that New-Herrnhut may be "called a garden of the Lord in a most frightful wil-"derness *.

"While we were thus taking a survey of the coun-"try, our brethren Boehnish, Sorensen and Ballenhorst "came sailing home from the Kookoernen. But believe "me, you will scarce be able to imagine what joy we "felt, and what tears we dropped, at the sight of each "other. Many Greenlanders came home too, and I "held them another discourse on the yesterday's word. "After all we had a serious conversation about the "course of that congregation, which was the basis of all "our ensuing conferences, and had a blessed and durable "effect.

"The 13th of June, we had rain all day. I begun "to employ my spare hours, as I had done at St. "Thomas's, in bringing the church-register into order, "out of the catalogues of those who were baptized, be-"came communicants, married, and departed this life; "and I added a short sketch of the course of life and "character of every one that was fallen asleep. It was "a pleasant work to me. At the same time I read "through all the diaries from the beginning, in order "to obtain a connected view of what has been done "in this mission. Mean while I was seldom half an "hour without being visited by the Greenlanders, who "often truly refreshed me by their friendly mien and "manner, though I could not understand their words. "I kept the meeting of the Greenlanders as I mentioned "before, and we had a conference which lasted till one "o'clock at night.

"The 16th, I went on board the ship; after that, I "visited the Missionary and the factor with much plea-"sure, and saw the regulations at the colony, and the "Greenlanders there. In the afternoon we spied a ship "near the islands, and soon after a Greenlander brought "a letter to the brethren from captain Jacob Benzen, "requesting them to come to his assistance. They went

* I reserve the more ample description of this place for the last book.

" out to him directly with their boat and some women's-
" boats and kajaks, and the 17th they towed the ship
" into the harbour. They were all wet with rain.
" The ship sailed a fortnight before us from Copen-
" hagen, and should have gone to Frederic's-hope the
" south-colony, but she lost her boat and sustained other
" damage in two storms, the first at the sunken land
" of Buss, and the last on Whitsunday near Staten-
" hook, which last storm we had a taste of too. Their
" kitchen and pump, nay every thing upon deck, was
" washed away by the waves, so that they did not pre-
" serve so much as a bucket to draw water. At last
" they were obliged to run in here to procure assistance.
" Some of our Greenlanders brought the ship to an
" anchoring-place near Kangek, for which and other
" services the captain shewed his gratitude very gene-
" rously.

" June 18, the Sunday-meetings were in this order
" they always used to be. In the forenoon I kept the
" choir-meetings, and could express my heart and mind
" to every choir plainly and fully. In the afternoon the
" sermon was on Isa. liii. *Surely he hath borne our griefs*,
" &c. Some of the ship's crew were also among the
" hearers. In the evening was the liturgy of all the
" baptized Greenlanders, in which the litany was pray-
" ed. A peculiar grace rests upon this meeting, and it
" has something divine which very particularly dis-
" tinguishes it. It is a respectable sight to see the
" Greenland congregation in their devotion and suppli-
" cation, and this opportunity is so important to them,
" that it is principally for the sake of it that they come
" on Sundays from places of six or ten leagues distance,
" and must often set off again in the night. At the con-
" clusion, I prayed with them on our knees with many
" tears. When the words that close the litany, viz.
" O'er all, blest Lord," &c. are sung choir-wise, it
" sounds very beautiful and grand in Greenlandish, and
" the Greenlanders, especially the sisters, sing better
" than one would imagine. After the liturgy, notice was
" given that the communicants would do well to be at
" home in good time this week, because they would all

" be

" be ſpoken with before the approaching communion. " Oh how pleaſed did they look at hearing this!

" The 20th, three brethren went to Kangek to fetch " wood, which they had bought there. The reſt of us " viſited ſome ſtrange Greenlanders, and ſpoke largely " with them of our Saviour. They had pitched their " tents about a thouſand paces from our houſe, which " pleaſed me, becauſe by this means they give us leſs " diſturbance than might be expected from ſuch wild " people. My heart felt juſt as it did at the viſit of the " Indians in Neſkopeko on the Suſquehannah.

" The 21ſt, many Greenlanders came home. I made " a beginning of ſpeaking with them. My heart was " quite alive in it. With reſpect to their connexion " with our Saviour, they expreſſed themſelves with a " true feeling of their hearts; and in the point of the " Lord's-ſupper, with more plainneſs and reality than I " expected.

" The 22d, I ſaw how the boys exerciſe in their " kajaks, how they overſet in various ways, riſe again " of themſelves, go under the water and up again in the " midſt of their rowing, and perform other evolutions " that are really ſurprizing. Our brethren train up all " their young people from their youth to manage their " kajak, and to learn thoſe exerciſes as completely as " poſſible; for thoſe who do not learn them in their " youth, never acquire them afterwards, or at leaſt with " great difficulty. Another thing that no leſs pleaſed " me was, that they wean their people more and more " from the rein-deer hunt, and encourage them in ſeal-" catching, which has good conſequences many ways. " Our Matthew and Johanan, who were in Europe, " are good earners, are both now married, adapt them-" ſelves very well again to the Greenland way of living, " and are inwardly in a happy track. It is agreeably to " be ſeen on many occaſions, that they have viſited other " congregations, and have profited by it.

" To-day nine women's-boats of our Greenlanders " came home; in ſome boats there were ten or twelve " people. It was quite delightful to ſee how they came " rowing along, and rejoicing to be with their teachers " again. In the meeting of the communicants, one

" who had been excluded for ſome time, was abſolved
" and re-admitted, at which he ſhed many tears.

" The 23d, twenty brethren and ſiſters who were
" newly propoſed as candidates for the Lord's ſupper,
" were ſpoken with apart, and then I kept them all
" together a diſcourſe on the unſpeakable favour our
" Saviour had intended for them in the ſacrament of his
" body and blood. Their eyes could not long with-
" hold from tears. We alſo ſpoke with thoſe that
" were propoſed as candidates for baptiſm and re-
" ception.

" The 24th, being the feaſt of *John the Baptiſt*, was a
" happy day for New-Herrnhut, on which the Lamb of
" God walked very graciouſly and gloriouſly in his con-
" gregation. After the uſual morning-devotion, was
" the firſt meeting for the Greenlanders at half hour
" after nine; there were above three hundred preſent.
" After an extenſive baptiſmal diſcourſe, the candidates
" anſwered the queſtions aſked them with a melted be-
" lieving heart. Then I and Matthew Stach laid our
" hands on three men, and claimed their ſouls from all
" demand of Satan and the powers of darkneſs for our
" Saviour, to be the eternal reward of his travail. Then
" I performed the baptiſmal rite in the name of the holy
" Trinity; and they and all preſent felt how powerfully
" the three that bear witneſs on earth, the Spirit, the
" water, and the blood, evinced themſelves in this mo-
" ment. The reſt of the labourers imparted alſo their
" bleſſing to them by impoſition of hands, and the kiſs
" of peace. Directly after, a Greenland woman was
" baptized in the ſame order. Their names are, *Ignatius*,
" *John*, *Solomon*, and *Elizabeth*.

" I will on this occaſion inſert the Greenland bap-
" tiſmal formulary: *Kojaukit Ataiab Niorubbo Aimer-*
" *nerubbo Ajunginnerum Atkanut Jeſub Tekkevrut*, i. e.
" I baptize thee in the name of the Father, and of the
" Son, and of the Holy Ghoſt, into Jeſus's death.

" Before and after dinner I viſited in all the tents,
" which were this time near forty in number; then a
" few were ſpoken with, who arrived ſince yeſterday
" evening. In the afternoon I preached, and brother
" John Beck tranſlated ſentence by ſentence. I told

" them

" them the history of John the Baptist, especially how he
" pointed to the Lamb of God who taketh away the sin
" of the world. At the conclusion three catechumens
" were received among the candidates with the kiss of
" peace, and recommended in prayer to be effectually
" prepared for holy baptism by the Spirit of God.

" Soon after the whole congregation assembled to the
" Agape; we had brought the bread for it from Copen-
" hagen. A good deal was spoke of our voyage, of the
" congregations in Europe, and of those among the hea-
" then in South and North-America, &c.

" Afterwards I held the communicants a doctrinal dis-
" course at large on the subject of the holy com-
" munion.

" About seven o'clock was the usual evening-meet-
" ing, which treated of John's leaping for joy in his
" mother's womb at the babe Jesus, and the application
" was made to the children, and to all our hearts in
" general.

" Afterwards we kept the Supper of the Lord, and at
" the conclusion eight brethren and twelve sisters were
" confirmed for the next enjoyment of it. But it is not
" in my power to describe how I felt at this first Lord's-
" supper with the Greenland congregation.

" The 25th, the meetings were as customary on Sun-
" days. Only instead of the children's meeting we kept
" a blessed love-feast with all our baptized children,
" whose numbers were forty-four boys and thirty-four
" girls. We catechised them, and they answered tole-
" rably well. I told them something of the children the
" other side of the ocean, and got them all to tell me
" their names. Directly after, the mothers came bring-
" ing their sucklings in their arms, and they also got
" their share of the yesterday's love-feast. There were
" twenty-six of them. I began a meeting purely for
" them, which will be continued from this day forward.
" Some verses will be sung for the children, and a word
" of exhortation given to the mothers. I kissed and
" blessed those little infants, and they were as still and
" pretty as little angels *. I then preached on the

* It is something very agreeable to see such a company of little Green-land children, and there have been many lovely examples, how out of the mouths of babes and sucklings our Lord has prepared himself praise.

" words: *One of the ſoldiers with a ſpear pierced his ſide,*
" *and forthwith came thereout blood and water.* The whole
" chapel was ſo full of Greenlanders, that there was no
" room left.

" In the liturgy of the baptized, the Litany of the Life,
" ſufferings and Death of Jeſus was ſung, and then the
" congregation prayed on their knees. Afterwards we
" took a tender leave of moſt of them for a few days,
" becauſe they muſt now go away again for their food.
" Our brethren looked upon it as ſomething uncom-
" mon, to have all our people together in ſuch days as
" theſe, and not one of the communicants ſtayed away;
" which is rare in ſummer, for that is the ſeaſon when
" they muſt lay in for the whole year, and the ſummer
" is very fleeting here. But in winter they are more
" at home, and the feaſts always.

" To-day we have naturalized the words *Communion*
" and *Communicant* in the Greenland language, becauſe
" the name it has had hitherto was improper, and has
" occaſioned many miſconſtructions among thoſe who
" have not yet been admitted to the Lord's ſupper.
" The above-mentioned two words ſuit very well with
" the declenſions of the language.

" The 26th, beſides the current incumbences, we
" ſpoke with ſome more Southlanders, ſeveral boats full
" of them being come into theſe parts. We did the
" ſame the 27th with an old man, who has a party-
" coloured ſkin, viz. brown and white ſtripes all over his
" body. We alſo ſpoke with a Greenlander from the eaſt-
" ſide, who told us a great deal of that country. He
" ſpoke a dialect very different from that of this diſtrict,
" and could not rightly underſtand our brethren. There-
" fore they were obliged to take to their aſſiſtance two
" Greenlanders who came from the ſouth, and they ſpoke
" to him about our Saviour. In the afternoon I took a
" walk eaſtwards over ſome cliffs and valleys to Partridge-
" Hill, where our brethren get many partridges in
" winter for their table, though they coſt them a good
" deal of trouble and danger.

" The 28th they began to cut turf; this, and ſearching
" for wood, are two of their moſt difficult ſummer-
" employments. In the firſt years they had turf not far

" from

" from their house, but now they are forced to go
" two leagues and more for it. I went with them. We
" also gathered some wood, and came home again in the
" evening.

" The 29th after the morning-meeting, we spoke with
" some strange Greenlanders. Great numbers of them
" have come here of late. We conversed with them
" ourselves first for an hour; then Andrew, one of our
" Greenlanders, kept them such a solid evangelical
" discourse, that my heart and eyes overflowed, for I
" got our brethren to translate it to me unobserved from
" word to word. He spoke of our Creator's becoming
" man, his suffering and dying, and his love to them,
" with such feeling of heart and connection of matter,
" and so well accommodated to the conception of the
" ignorant Greenlanders, as I could by no means expect,
" nay I wish many a one in Europe the same gift when
" they speak with the ignorant.

" The widow Louisa, who had long been afflicted
" with a leprosy, went happily out of the world, and
" her remains were buried to-day. The whole congre-
" gation came together in the meeting-hall. I kept the
" funeral-discourse on the desire of believers to depart
" and to be with Christ; then the corpse was carried
" out by four brethren. The Greenlanders made a
" pretty orderly procession, followed in pairs, and form-
" ed a circle round the burying-ground.

" The late widow Louisa had the leprosy upon her
" before her baptism, and more Greenlanders are infected
" with it. She was baptized last year, and was after-
" wards restored so far that she could go to the meetings,
" which was a great joy to her. Amidst her sharp and
" long continuing pains, she comforted herself with the
" pain our Saviour had endured for her, and she looked
" out for her call hence with a joyful heart and an
" ardent longing.

" The 30th they went in our boat, accompanied with
" eleven Greenland boats, to bring home the turf.
" They also sought for wood and birds eggs; eggs are
" a good part of our brethren's sustenance at this
" season.

" July

"July 1, they went again with nine women's-boats "to fetch turf. Some days ago Enoch and Abraham "were sent express by the merchant to Frederic's-hope, "to acquaint that colony of the arrival of their ship "here; and to-day they came safe back in their Kajacks. "Yesterday and to-day ten more boats of southlanders "came here in their way to the north. It is really a "matter of importance, that they commonly halt and "rest here awhile, and thus give us an opportunity of "preaching the gospel to them.

"Sunday July 2, being the Visitation of Mary, the "sermon was on the words: *Looking unto Jesus.* Many "strange southlanders were among the auditory. In a "discourse to the communicants on the words: *As oft as* "*ye eat this bread and drink this cup, ye do shew the Lord's* "*death*; an edifying carriage towards the poor south-"landers was spoken of, as a great many are now here "on a visit.

"The 3d, the brethren brought away the last of their "provision from the ship. The unloading and landing "from the ship on the rocks, where the stream com-"monly swells very much, is a dangerous work. They "also began to cut their turf small, and dry it upon "the rocks; they have upwards of twenty boats full.

"The 4th, as I had a great desire to see as much of "the way of living, and nature of Greenland, as I could "in the neighbourhood; and as almost all our Green-"landers were out in pursuit of their livelihood; I went "with some of our brethren to Kobe-Inlet. We took "a view of the Salmon-Brook there, and ascended "between the mountains till we had a prospect of "Amitalik-Bay. We slept the night in a Greenland "tent. These tents are beyond comparison more con-"venient and better regulated, than those made use of "in the woods of Pensylvania.

"The 5th, we turned to the left over the mountains, "till we could see the arm of Ball's-River that goes to "Pissikarbik. We saw also Kook-Inlet, and innumer-"able ice-plains and mountains covered with snow.

"The 6th, about one o'clock in the morning we row-"ed back, and came home about nine.

"The

"The 7th a daughter of the miſſionary Boehniſh was "baptized, and called *Agnes*. The grandmother of the "child, who was midwife to her daughter, brought it "into the meeting-hall, and the Greenlander Judith "held it at the baptiſm. Afterwards we viſited the ſick, "and ſtrangers, and found open ears in ſome tents. "Their queſtions and their converſation was very ſim- "ple, and in general they did not ſeem unfit for the "kingdom of God. In the evening I kept a diſcourſe "on the word of the day, Ezek. xxxvi. 10. *I will mul- "tiply men upon you, &c.* at which many ſtrangers were "preſent. Our conference to-day treated of the month- "ly congregation-day, the Sunday's ſolemnity as well "in ſummer as winter, reception, baptiſm, the needful "circumſpection in winning unbelievers, &c.

"The 8th, Boaz brought the corpſe of his little "daughter, who departed at Kookoarnen ſix leagues "from hence, that it might be buried among the believers. "I kept the funeral diſcourſe on the happineſs of thoſe "children, who being waſhed in the blood of Jeſus, "appear in white robes before the throne of the Lamb. "Many people being gathered together on account of "the congregation-day to-morrow, we took this oppor- "tunity to ſpeak with the baptized who do not yet go "to the Lord's ſupper.

"Sunday the 9th, in the morning many boats more "came home. About nine o'clock I held a diſcourſe on "the communion betwixt our Saviour's people all over "the world, and of the deſign of our congregation-days. "Then ſome tranſlated letters of the Indians in North- "America were read. In the ſecond and third parts of "the congregation-day, a diary of the Indians at "Gnadenhutten in Penſylvania was read, (tranſlating it "off hand) and I interſperſed many little anecdotes and "explanations which were agreeable to the Green- "landers. Between the ſecond and third parts, the "ſingle brethren and boys had a ſhort diſcourſe kept "them, and were divided into claſſes. Then was the "ſermon on the to-day's text: *Becauſe thou haſt kept the "word of my patience* *, &c. which was attended with a "particular demonſtration of the Spirit and power.

* The author renders it, paſſion or ſuffering.

"After

" After that, the single sisters and girls were also made " acquainted with their classes. When the third part " was over, two boys were baptized. Then the congre- " gation assembled to their Sunday's liturgy, at which, " it being congregation-day, the following occurred. 1.) " I held a discourse on the words: *Desire the sincere milk* " *of the word*, &c. wherein I heartily begged the bap- " tized that are not communicants as yet, to imbibe " with a hungry heart the nourishment which the Holy " Ghost tenders to their inner man under the preaching " of the gospel, as wholsome milk, till he has prepared " them to be partakers of the body and blood of Jesus in " the holy sacrament. It was a needful exhortation, " because many who were not yet ripe for it, had enter- " tained premature expectations of the Lord's supper. " 2.) Notice was given, that there will be a morning- " meeting for the baptized every day, but the evening " liturgy would be kept only for the communicants. " 3.) In a short discourse I explained the offices of the " church to the Greenlanders according to their capacity, " and then our dear brother John Soerensen was ordain- " ed a deacon of the brethren's church, and at the same " time had blessing wished him to his steward's charge. " 4.) We acquainted the congregation that we would " hereafter make more use than we had done, of such of our " Greenland brethren as our Saviour has qualified to be " our helpers in keeping meetings, &c. Lastly, part of " the litany was prayed, and thus we concluded this " day of the Lord, a day of extraordinary blessing for " the Greenlanders.

" July 10, we prosecuted our usual manual and spiri- " tual labour, and also had some conversation with some " strange Greenlanders. And as we received from these " people the first account of the east-side, or what they " call the old lost Greenland, I committed its contents " to paper *.

" The 11th, I went with some brethren to Kannelsut, " four leagues off, situated the other side Ball's-River. " It is a tract of firm land, that does not rear itself into " such high mountains, but only rocky hills, inter- " spersed with large plains, rivers, pools and fine grass-

* This account has already been inserted in B. IV. § 10.

" plots,

" plots, ſo that in ſummer it yields you an agreeable
" fruitful ſcene. Only about this time it is infeſted with
" ſuch a vaſt ſwarm of muſkitto's, that they are not near
" ſo troubleſome in St. Thomas's, nor in the Jerſeys
" near Delaware-River. Our brethren had formerly
" their beſt reindeer hunt in theſe parts, but they are ſo
" diminiſhed every where ſince the Greenlanders have
" procured ſo many guns, that a reindeer is now a
" rarity. Here is alſo a good ſalmon-fiſhery, and the
" brethren have ſometimes taken from 4 to 600 ſalmon-
" trout in their net at one draught. We found ſome of
" our Greenlanders there.

" The 13th, the remains of the ſingle ſiſter Maachah
" were brought hither and interred. She came here
" with her brother Laban in 1747, was baptized 1750,
" and at the laſt Lord's-Supper ſhe was confirmed for
" the next participation. Laſt ſunday ſhe was here at
" all the meetings. When ſhe was going back, ſhe
" complained of a head-ach, ſaid ſhe thought ſhe ſhould
" go home to our Saviour, and rejoiced at the proſpect.
" At the ſame time ſhe loſt her ſpeech, and her ſoul
" went to the church triumphant.

" The 15th, we kept a conference about the Green-
" land helpers. I looked upon it as a detriment, that
" ſo few Greenland helpers are trained up, and even
" thoſe that are, ſo little uſed.

" The 16th, beſides the current Sunday-meetings,
" which the Greenlanders came to in flocks, we had an
" interview the firſt time with the Greenland helpers;
" they were eleven brethren and twelve ſiſters. We in-
" ſtructed them in the aim and incumbencies of their
" office. They ſoon came into a pretty method, and uttered
" various obſervations and hints, from whence we ſaw
" they had a qualification for the employment. The
" preaching was from theſe words: *His blood ſpeaketh*
" *better things than that of Abel.* Afterwards three pair
" were promiſed in marriage, and at the liturgy of the
" congregation they were publicly mentioned, and
" recommended to their remembrance. Then notice
" was given to the communicants of the approaching
" Lord's-Supper.

" The

" The 17th, we got our Matthew Kajarnak to keep " the morning-meeting the firſt time. He ſpoke with " heartineſs, energy, and ſolidity.

" The 18th, I made another little tour to ſee the " country. Firſt we ſailed four leagues to Kangek. It is " the outermoſt land towards the ſea, where ſome winters " ſeveral hundred Greenlanders dwell, moſtly South- " landers, who are frequently viſited by the brethren, " and by that means our Saviour has gathered in many " a one as the fruits of his travail, and almoſt all the " Greenland families now living at New-Herrnhut, dwelt " at leaſt one winter there, and were awakened by the " preaching of the goſpel. I counted fourteen large " Greenland winter-houſes. We loaded ſome wood, " which the brethren had bought of ſome Greenlanders " that had removed their quarters; then we rowed along " the coaſt to Hope Iſland, where the colony Good-Hope " ſtood from 1721 to 1729; and at laſt we came back " through Nepiſe-ſound. This is a narrow channel " between the main land and the iſlands, where the " tide enters on both ſides, and carries in many ſeals " with its rapid current. The water is ſo ſhallow, that " one may ſee the bottom almoſt every where, and there- " fore it is a very good place for fiſhing. For this ſea- " ſon a vaſt many Greenlanders reſide here in ſummer " and autumn, and it has been obſerved that ſince ſo " many have ſettled in theſe parts, the ſeal-catching " has been much more proſperous and commodious than " before. We viſited two ſick Greenlanders, and " came home in the eleventh hour, having ſailed at leaſt " twelve leagues.

" The 19th and 20th, our brethren worked about their " turf.

" The 21ſt, the Greenlanders began to come together " for Sunday. Three boats came from the Kookoernen, " and five from the Sound. Theſe laſt brought the " corpſe of the boy Conrad. He was baptized the ſixth " of January this year. A diſorder in his head haſtened " his departure. During his ſickneſs, he ſpoke of our " Saviour to the joy of all the brethren and ſiſters. The " funeral-diſcourſe was on his favourite verſe: " The " Saviour's blood and righteouſneſs—my fin'ry is, my

" wedding

" wedding dreſs," &c. In the evening the communi-
" cants were acquainted that the Lord's-ſupper would be
" to-morrow, and a bleſſed diſcourſe was kept them rela-
" tive to it.

" The 22d, we ſpoke once more with the candidates
" for the Lord's-ſupper, and reminded them of the great
" grace our Saviour intended them to-day. They let
" their love-tears flow. At the agape I ſaw all the
" communicants perſon by perſon, and ſaid a word or
" two to one here and there. Then the corpſe of the
" married ſiſter Regina, Nathan's wife, was depoſited
" in its reſting-place. She was baptized but the 28th
" of laſt November, and ſince then has gone on in an
" uninterrupted courſe of grace. Afterwards was the
" abſolution, and then the holy communion. Twenty
" brethren and ſiſters, who were confirmed at the laſt
" Lord's-ſupper, were partakers of it the firſt time to-
" day, having been previouſly bleſſed with impoſition of
" hands, and ten new candidates received the kiſs of
" peace as a ſeal that they may approach the next time
" with us to the holy ſacrament. Two ſick perſons had
" their portion carried them in their tents. Our hearts
" and eyes ſtreamed over; and as our departure will ſoon
" draw nigh, I felt ſuch an attachment to this dear
" Greenland congregation, with whom I have now
" twice communicated, that I am at a loſs how to utter
" it.

" Sunday, July 23. In the Greenland morning-
" meeting, part of the litany of the life and ſufferings of
" Jeſus was ſung. Then we had a bleſſed interview
" with our Greenland helpers, and committed to them
" the overſight of our people when they are abroad.
" The brethren eſpecially were deſired to keep a meeting
" every evening in their tent, and not only to let our
" Greenlanders come to it, but alſo the heathen if they
" would. They accepted it with willingneſs and hu-
" mility. Then we kept the choir-meetings in their
" uſual order. I kept to the married choir a diſcourſe
" concerning matrimony, and after a prayer, three couple
" were joined in marriage by the brethren Stach, Beck,
" and Boehniſh; we have well-grounded hopes that they
" will be a real joy to us and our Saviour. The married

" choir

" choir here is that of the greateſt importance, and has
" the moſt unity people. At preſent there are forty-eight
" couple. There are but two widowers, but the widows
" amount to forty. Among theſe are many lovely people,
" but there are alſo ſome with whom it does not go far,
" and who have ſome ſavage unſeemlineſſes ſtill remain-
" ing, yet there is hope that they will depart once hap-
" pily out of this world relying on the merits of Jeſus,
" which has however engaged their hearts. The ſingle
" ſiſters choir is alſo above forty in number. They have
" ſuch an active, brisk, reſolute diſpoſition, that at firſt
" view one would think it ſuited better for the male ſex.
" But this is owing to their manner of life, becauſe they
" muſt diſpatch a great deal of labour, that in other
" countries falls only to the men's ſhare, as rowing, car-
" rying burdens, building houſes, &c. They are alſo
" very much diſpoſed to bear their teſtimony of the goſ-
" pel to the wild women, by which many a female ſa-
" vage has been won, and afterwards the man by his
" wife. The ſingle brethren are but about thirty, and ſuch
" as are full grown, ſcarce twelve. There are ſome ſolid
" people among them.

" After the preaching on the words: *Ye ſhall be witneſſes unto me*, &c. a married woman and a boy was baptized, " and then a widow received among the candidates for " baptiſm. In the meeting of the married people, five " Greenland pairs received the church's bleſſing for their " married ſtate entered upon before their baptiſm, in pur- " ſuance of a commendable cuſtom begun for ſome time " by the brethren.

" The 24th, the three brethren married yeſterday, kept " a farewel meal with the ſingle brethren, as did the " ſiſters with their choir. At a houſe-conference, an in- " ventory was taken of what the brethren and ſiſters will " want from Europe next year.

" The 25th, our Greenlander Tabea returned from " the north with two of the traders. She has been long " repudiated by her huſband, and now went to fetch " her ſon, for according to the Greenland rule all " the children belong to the mother. She gained her " point happily.

" The

" The 26th, many Greenlanders went away to their " places abroad, becauſe it promiſed fair weather again " after ſeveral days rain. Hitherto it has ſnowed at leaſt " once a week, and been ſo cold at thoſe times, that we " could very well bear our furrs. A Greenland helper " kept the morning-meeting again. It is of moment to " the Greenlanders, when a brother of their own nation " keeps them a meeting now and then.

" The 28th, the brethren went in ſearch of wood. " After the evening-meeting was the Greenland helpers " conference, in which ſome brethren who had been " abroad for ſome days, told us how the meetings they " had kept there had gone on, how happy they were " when they met thus together before our Saviour, and " that ſeveral ſtrangers came too.

" Sunday 30th, the choir-meetings could not be kept " on account of a violent rain. Therefore I held in the " room thereof a general diſcourſe of the character of " each choir, and how every individual perſon may re- " ſpectively make a beneficial uſe of the names the " ſcripture applies to our Saviour, as *Beloved* or Friend, " *Brother*, *Bridegroom*, *Huſband*, &c. The public ſer- " mon treated of the converſation our Saviour had with " Moſes and Elias concerning his ſufferings.

" The 31ſt, and following days, I employed my " leiſure hours in reviſing the Greenland hymn-book, " and to that end let every line be tranſlated word by " word, to ſee if the ſenſe had been rightly expreſſed. " The Daniſh catechiſt Berthel Larſen, who hath ac- " quired an extraordinary readineſs in the language, " favoured us with his aſſiſtance in this work, when " he could be ſpared, and many amendments were " made.

" Aug. 1, ſeveral of our Greenlanders wrote letters " to Europe. Some were their own ſcribes, and others " dictated to the brethren, who tranſlated their words " into German. My laſt inſtructions, which the Ger- " man brethren had deſired of me, were read over at a " conference, and ſome illuſtrations made.

" The 2d, I took a friendly leave at the colony. " Afterwards I kept a farewel love-feaſt with our Ger- " man brethren and ſiſters. We had an agreeable con-

"versation concerning the thoughts of peace our Sa-
"viour had in behalf of Greenland. And as we had
"spoke with so many Southlanders for some time past,
"we had a thought, whether it would not be expedi-
"ent to settle once a mission further south, or even on
"the east-side *.

"Aug. 3, our baggage was shipped. Of late but
"few Greenlanders had been at home; but now they
"came dropping in to the celebration of Sunday, and at
"the same time the congregation-day.

"The 5th, we had a visit of some of the traders,
"who gave us a relation of several barbarous acts of the
"northern Greenlanders. Among the rest, the well-
"known Angekok and murderer Tettamak has been
"killed by his own relations. In 1746 when the bre-
"thren Beck and Soerensen performed that dangerous
"voyage from the north to New-Herrnhuth in their own
"boat, this man was touched by the testimony of Jesus,
"accompanied them as pilot, and rendered them many
"services among the wild murderous Greenlanders. The
"next year he and some more families, that had been
"won by the gospel on this voyage, came to the bre-
"thren, and he was often very much affected. But as
"there were some in this neighbourhood that lay in
"wait for his life, he removed again from hence, prac-
"tised his old trade again, and at length received his
"just reward †. In the Greenland conference to-day
"the helpers gave us a full account of the nature and
"quality of the south-country. Almost all our Green-
"landers came out of that territory. The firstling, our
"late Samuel Kajarnak, by the visit he made there after
"his baptism, drew a train of three or four-hundred souls
"after him, who all forsook their native country, and
"live now in New-Herrnhuth; but yet they have an
"ardent desire, which they often utter, that the brethren

* These were *pia desiderid*, which at that time they saw no possibility of accomplishing. And no one would have believed, that Matthew Stach six years after, when he seemed to be quite out of the Greenland matters, would establish a new mission 40 leagues south, and that it would advance as far in the first four years as New-Herrnhuth did in the first fourteen.

† His children were solidly awakened during his abode here, and afterwards they returned one after another to the believers, and have prospered among them.

"would

"would carry the gospel into their own country; and "they add, that there is not a place in all Greenland "where so many people live.

"Aug. 6, was the last Sunday I enjoyed in Green-"land, it was also monthly congregation-day. Our "Greenlanders were almost all at home. We read "accounts from St. Thomas's. At the close of the "preaching, I recommended the Greenland congre-"gation and this whole nation in a prayer to their faith-"ful Creator and Redeemer. A widow and a girl were "baptized. All the other opportunities proceeded as is "customary on a congregation-day. At praying the "words in the litany: "Keep thy eyes open on all thy "witnesses and messengers both by land and sea," our "approaching voyage was recommended to the remem-"brance of the congregation. This occasioned a wail-"ing among our people, of a very peculiar nature. "Then three pair, that were married before their baptism, "received the church's blessing.

"Aug. 7, the burying-ground was brought into "better order according to a plan of mine, and the "graves were covered with earth and sods. I was a "little while with them while they were doing it, and "the Greenland sisters worked with such activity, "liveliness and pleasure, that it was delightful to see "them; (as for the men, they do not lay their hand "to any land-labour, nor have they any skill for it.) "While they were working, they had some very happy "discourses about going-home and the resurrection, "whereas otherwise in general the dread of death, and "the aversion for the grave, is greater among the Green-"landers than perhaps in any other nation. I visited "once more at the colony, and took leave of the missi-"onary and factor, requesting them to maintain the "same good friendship with my brethren that stay here, "as they had done with me, and to let nothing spring "up to the offence of the Greenlanders.

"The 8th and some days past, I was incommoded "with the tooth-ach. This was the only ail I endured "in this rough climate. We spoke with three strange "Greenlanders, who had ears to hear. Two of them "had attended a Greenland helper's meeting in the

" Sound, and came hither to hear more. The third, a
" pretty single man, begged leave to live here.

" The 9th, the ship had been long ready for sailing,
" but contrary winds detained her. Therefore we
" continued reviſing the hymns, and finiſhed the book
" to-day. At preſent it contains the Litanies, ſome
" Liturgies, and above a hundred entire hymns and
" ſingle verſes; and the Greenlanders have learnt moſt
" of them by heart through their frequent uſe. The
" greateſt part of them ſtayed together here ſince laſt
" Sunday to await our departure. But as it was deferred,
" I was ſcrupulous of incroaching on their few ſummer-
" days, therefore I adviſed them to ſet off to their pro-
" viding places. It would have been more convenient
" for me to have taken leave of them all at once; and
" yet there was a bleſſing, of a peculiar tender nature,
" in the parting adieu with one family after another.
" Innumerable tears were ſhed on both ſides, but I ſhall
" particularly retain an indelible impreſſion of the laſt
" interviews with Peter, Nathanael, Matthew and
" Andrew *, and the declarations they made of their
" whole heart and mind. I am often amazed at what
" our Saviour has really done on this nation, notwith-
" ſtanding all their defects and infirmities.

" The 10th, two of the trades-people of the colony
" were married to two Greenland women with the
" ſacerdotal benediction. Our houſe was invited to the
" ceremony, and three of our brethren went. In the
" Greenlandiſh helpers conference we heard encouraging
" accounts of ſeveral ſavages that eagerly attended the
" meetings in the Sound, and have a mind to give
" themſelves up wholly to our Saviour, which they
" confeſs they have long had a call to. On this occaſion
" it recurs to my mind, that our hymns prove a great
" bleſſing among the ſtrangers. The factor lately told
" us, that being once on a trading-round thirty leagues
" from hence, he entered a tent that had ſtood awhile
" in this neighbourhood, where the children were
" devoutly ſinging ſeveral hymns, which they had learnt

* All theſe are now at home with their Lord. I have ſeldom choſe to mention the names of any, even the beſt Greenlanders, that are ſtill here below, and conſequently not out of the reach of danger and temptations; ſo as wiſe parents cannot endure to hear their living children praiſed.

" of

" of ours when they were here, and this furnished him " with an opportunity to say something to their edifi- " cation.

" Aug. 11, I had many a happy interlocution with " my dear Lord about Greenland, where I have now " spent above eight weeks with such satisfaction. To- " day a good deal of ice drove into the inlet, and the " Greenlanders brought an account from the islands, " that the sea without was quite full of it. If the south- " wind, which brings the ice up hither, had continued " some days longer, we must have given up all thoughts " of a speedy departure; but to-day the wind veered to " the west, and in the evening to the north, and carried " out most of the ice to sea again. As now the wind " favoured our sailing, I kept my farewel-discourse in " the evening, and concluded with that verse: The " wounds for us endur'd—on thy whole body, Lord,— " and thy bitter passion,—according to thy word,— " preserve thy congregation,—till thou com'st again,— " church's Prince once slain.

" Aug. 12, at five o'clock in the morning we were " called aboard the ship. The Greenland congregation " was just assembling to their morning-meeting, and " after a short discourse I took a tender leave of them " all. They are certainly what the to-day's watch- " word, Numb. viii. 16, speaks of, a *Gift* which the " Lord our God hath previously taken to himself out of " this nation, as the reward of his bitter suffering and " Dying; although at the same time "a coarse mass of " blood,—a being, impoverish'd in honour and good." " However they are indisputably his, a people in whom " their Creator glories, because they have been purchased " by him at such a costly price. To him, to his " Father, and to the Holy Ghost, I committed them in " a farewel-blessing, bedewed with many tears.

" At my departure, the number of the still living bap- " tized inhabitants amounted to 300, and those that are " gone home to 53. During my abode there 10 were " baptized, and since the departure of the ship the " preceding year 68 had been baptized, and 17 departed " this life. The number of the communicants was 120, " and the sum total of all the inhabitants 330, and there

was hoped that a considerable number of strangers would move thither this autumn.

Before I went aboard, I visited the sick Greenland brother Joseph, and blessed him before his departure. Our Greenlanders ran about us, and shewed their tender love and gratitude in a thousand ways. During our passage to the ship, the rocks stood lined with women and children, and a great number of men escorted us in their kaiaks. About 8, we sailed out of the haven, at passed our house, saluted the colony, and all our brethren and the Greenlanders took their last leave of us at Kangek. A strong wind presently conducted us out to sea, but soon after we fell in with the ice, and that night were obliged to tack backward and forward between the ice and the land. About 3 in the morning we found an opening towards the south-west, through which we passed very fortunately and lost sight of land, but we had certainly large mountains of ice on our side till the evening. The 16th we had a short, but a smart storm. The 21st I thought very much on St. Thomas, as this day 26 years the first mission thither had commenced. The 22d the wind was very variable, and towards noon we were beset with a storm from the S. E. and afterwards N. E. which lasted till the 25th, that is 5 days and 5 nights in one continued fury, and drove us 140 leagues towards America. At the same time there was such a swell in the sea, that it was not possible to turn the ship without danger of being swallowed up in the billows. Therefore we were obliged to let her drive on at God's good pleasure, and to resign the steerage of the ship to him whom the winds and waves obey. The sailers never remembered to have seen a tempest of such fury and duration. They were afraid of being cast upon the to them unknown American coasts, and they expected it would have certainly been so, if its rage had continued only one day longer. Therefore they appointed extraordinary hours of prayer, and every one made vows in favour of the poor according to his substance. To my surprise, I was not at all sea-sick; and at last I was of the same mind with my fellow-travellers, to

sup-

"supplicate our heavenly Father in the name of his Son for an alteration. The 27th, at noon the storm "began to abate, and the 28th the weather was better, and we saw a fine rainbow. But the sea was very restless for several days after. The 29th, we found ourselves in the lat. 55 d. 43 m. and consequently 120 leagues more south than we should be. September 4, we came up with one of the ships from the northern colony, and the 8th with the other. When the great storm was, they were in the Straits, but they had nothing of it. They told us, that after the hard winter this year, many Greenlanders had died at the north colony, and that the Europeans had been very ill of the scurvy. The 11th, we passed the sunken land with a good wind. The 15th, we were separated from the other two ships in another storm, which was succeeded on September 16th by a sudden calm, but the sea was very turbulent and threatned the vessel with more damage than the storm. The 17th, it was stormy again, and the tackling of the ship was damaged; thus it lasted till the 19th. The wind was favourable, but so violent that we were obliged to lie by again till the 21st, when all at once we spied the island Fuloe. The 23d, we sailed round Shetland in a storm. The 26th, we came unexpectedly so near the shore of Norway, that we were obliged to run between the Lith of Bergen and the island Uyesheers; the wind drove us towards land, and it was resolved to search for a harbour. But as it was too late, we were obliged to tack round the Bay all night, and in the mean time we got a better wind. The 27th, we passed Lindesnes, sailed softly along under Norway, ran the 1st of October into the Cattegat, and the 2d, cast anchor before Helsingör. On the 3d, we saw, while lying here, a large fleet of a hundred ships sail out of the Sound. The 3d, the strong current obliged us to cast anchor again, and October 4, we landed with the captain in his boat, and came towards evening happily to Copenhagen."

§ 6.

The above diary will give the reader a pretty complete idea of the internal and external state of the Greenland con-

congregation. And as it has already swelled the account of this year, I shall say no more of the reciprocal visits of the brethren to the heathen and the heathen to them, of the entrance and adjustment of the Greenlanders in their winter-abodes, and of the blessed communions, congregation-days, and baptismal ministrations, &c. but conclude this year with some *Personalia* of several Greenlanders who fell happily asleep.

Directly after the departure of the ship, a sickness broke out among the Greenlanders, attended with a violent head-ach, and a pain in the breast or stitches in the side *. By this disorder many awakened heathen in the neighbouring islands, and thirty of our baptized, some of whom were our most useful helpers, were transplanted into eternity. The sickness was the most violent from the middle of August to the middle of October, so that once there were three corpses to be interred at the same time. And many times when the teachers came from one burying, they were called to impart the valedictory blessing to another expiring soul. Thus they had enough to do with caring for the sick, whom they were obliged to furnish with medicines and with proper waiting and nursing, and they themselves had, most of them, some attacks of the same malady. However their arduous service was much alleviated by the care the Greenlanders sojourning in the sound took, to bring most of the sick directly home; and those that could not be brought across the inlet without danger, were carefully visited there.

The heathen made their own remarks upon this affliction, and could not conceive why the mortality was the greatest among the *Nooklets* †. At last they said, the reason probably was, because they believed and thought overmuch of the Saviour; and a mocking woman, who was not quite ignorant, said: There we

* Some were seized with an excessive pain in their ears, which instantly deprived them of their senses, and threw them into strong convulsions. Such illnesses are apt to seize the Greenlanders after a cold winter and a great faming.

† *Nook* signifies in Greenlandish a point or corner of land. Now as New-Herrnhuth lies upon such a nook, they call the brethren Nooklet, i. e. those that live upon a corner.

see,

see, that they go no far with regard to their *Savaargeak* †, and love him too much. However, their turn came too. But those heathen that were once come to a conclusion to devote themselves to our Saviour, were not restrained from their frequent visits, nor even from coming to live with the brethren in due time; though the Greenlanders generally shun a place where only two or three die successively, like a pest-house. They also received the brethren with willingness and pleasure, as soon as they could go abroad a visiting again.

§ 7.

I shall only mention a few particulars of some of those that departed this life, as they follow in order of time.

1.) Gertrude, an honourable widow and midwife in the Greenland congregation, which office she performed with fidelity, and with many prayers and supplications. She bore the signature of a sinner that had received grace, and of a heart full of love towards her brethren and sisters, and her end was answerable to her edifying character.

2.) Catharine or Okutsut, an old maiden, mentioned more than once in 1742 when she received holy baptism. She was a lively witness among her people. After she was admitted to the holy communion, a more calm composure was observed in her, but at the same time a closer communion with our Saviour. She was the fourth person who went home out of one family within a fortnight. A little before her exit, she desired them to bring her foster-child Mary, the little daughter of Simon and Sarah; she kissed it with uncommon tenderness, and recommended it to Judith, the child's mother's sister, with expressive gestures, for her speech was already gone.

3.) The next was Nathanael, one of the first baptized, communicants, and helpers. He had an active spirit, an heart enamoured with the sufferings of Jesus, and was a blessed preacher of his merits and wounds, and many

† May I translate this name? It is, the dear Lamb, (ἀρνίον.) The spirit of derision comes upon all, even stupid Greenlanders, when they know more than they believe, when they are touched and convinced, and yet will not give themselves entirely up to our Saviour, but resist the holy Spirit.

souls

souls were brought to our Saviour by his testimony. He was diligent and faithful in every thing committed to him. They had the pleasure to see him ever satisfied and patient in his domestic affairs, which were a little cramped and cumbersome. He bore such a respectable character, that no creature, neither christian nor infidel, neither European nor Greenlander, could help loving and honouring him. And amidst all this, he had lowly thoughts of himself, and loved and honoured his brethren from his heart. In a letter he dictated this year, he expressed the state of his heart in the following words:

"I kiss you in love from the bottom of my heart, "because our Saviour has made me happy. But my "happiness does not spring from myself. My heart "would have no joy, and could think nothing good, "if he did not let me feel his blood. He has brought "me into the fellowship of those that eat his flesh and "drink his blood, and this joy melts me into tears. I "have given my whole heart to him, and will no more "turn my eye from him. I love our Saviour and his "wounds very much. But I know too that I am a "sinner, and I wish my heart may feel this also con- "tinually; for I am very desirous of having it always "truly tender. I poor child beg him to moisten it "constantly with his blood."

His sickness was pleurisie fits, yet it seemed as if he would recover again as he did a year ago, but a sudden fit of the apoplexy disappointed all our hopes. When his obsequies were performed, there was an universal emotion. Every creature that could stir, were fond of shewing their love to the dear deceased by bringing a stone or a sod to cover his ashes, and some heathen who were awakened through his testimony, being just here on a visit, helped very officiously to erect his tomb, though such kind of work is in common not reckoned suitable for Greenland men. The funeral-sermon was preached on 1 Thess. iv. 13. *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope*, &c.

4.) Ketura, the widow of Jonathan that happy witness, whose departure was mentioned last year.

Nine

Nine years ago she was made partaker of baptism, and four years ago of the Lord's-Supper. She could not long conceal the grace she had experienced, and soon commenced one of their fellow-labourers among her sex. She had one thing particular, that though she was brisk and vigorous in all natural things, yet she soon softned into tears when she reflected of our Saviour, or spoke with us or the Greenlanders about her heart. She had a good gift of retaining what she heard in a public meeting or private conversation, and an excellent method of introducing and adapting it to the Greenlanders in a peculiarly plain and intelligible manner. She had a tender heart towards our Saviour, and led an exemplary life among her people. She was often nigh to the grave, and some years ago she had an excessive tormenting ear-ach, occasioned by a little worm that eat through her ear, by which she lost her hearing, but was patient under all her pain *.

5.) Jacob, one of our first acquaintance in Kangek; he was baptized 1745 at the colony, and at the missionary's departure he moved to us. He was not yet a partaker of the holy communion; but he was partaker of true life from God, and had a vital communion with our Saviour, which his last expressions testified, especially about eating the flesh of the Son of God and drinking his blood. He made a regular testament, he made over his two baptized children to the care and tuition of the brethren, but left it to his wife's own option whether she would stay or not, because he said, he had never yet discovered in her an entire mind for our Saviour. Once being light-headed, his fancies ran upon many little lakes who endeavoured to shelter themselves close to the shore from the hostile plunderers of the ocean, and there they found room enough for themselves and as many more as would come. Afterwards when he was told of it again, he said, he imagined it to signify the asylum of poor sinners in the holy side of Jesus, which he expressed himself very agreeably about. When the brethren im-

* At that time, when she was in the greatest agony, an account was brought her that some Greenland sisters, among whom were some of her relations, were to be confirmed for the Lord's supper; this enkindled such joy in her, that she forgot her pain, and made her appearance that very evening at the holy communion.

parted

parted the farewel-blessing to him, he sang with them himself, and soon after fell softly and happily asleep.

6.) Matthew Kajarnak, the late Samuel's son, and one of the four firstlings who were baptized here. Soon after his baptism, he was obliged to fly with his father to the south. After his father's return, he staid two years with his friends there, and was the means of the salvation of many Greenlanders. In 1747 he made a visit to Europe, where he was admitted to the Lord's Supper. In 1749 he came back, and afterwards was employed with blessing as a congregation-servant and helper. In the beginning of this year he married, and gave hopes of a very exemplary deportment in that state. In the spring, when the piercing cold abated, which is apt to bring on feverish disorders, he lay so ill with stitches in his side, that even then we gave up all hopes of his recovery. But he was to enjoy the above-mentioned blessed visitation before he fell asleep. He writes as follows about it: "We have rejoiced exceedingly at Johannes "Aflerlok's visit. When he spoke the first time in our "meeting-hall, my eyes were not dry, so near did I feel "our Saviour. I can say with truth, that I am very "happy, yea much more so than at the time when I was "with you. Since then, our Saviour has dealt a great "deal upon my heart. I can rejoice in him, when I "represent him to myself with all his wounds. Worthless as I am, I know not what to do else but thank "him. Our Saviour is exceeding lovely, and my "comfort in him will never have an end. I often think "on my having seen you but now. I never expect to "see you any more till we go to our Saviour. His open "side is the sanctuary where we shall meet together "again."

He had a clear discerning mind, a brisk active temper, and a soft melted heart, and was a wonder to us all. His end was edifying. The Lamb and his wounds was the only thing he spoke of in his sickness, and which gave him any joy. Once when somebody asked him, how he did? he pointed with his finger towards his hand, to intimate that he was meditating on the wounds of Jesus. Soon after he recovered his voice again, and began to speak in German: "I love our Saviour

"exceed-

"exceedingly. I am very glad that I shall soon go to "him; will you not soon come too?" Then he desired them to sing German and Greenland verses. At last he kissed the missionary's hand and said: "I love thee very "much." Directly after, it was as if his breath would stop its motion; but he opened his eyes once more, looked round, and began to sing: "Sleep in the Lamb's (safeguard, &c.) but the tongue had no strength to go any further. These were his last words; we sung that same verse to the end, and then during the words: "The soul of Christ thee sanctify," &c. he slept so softly away, that it was scarce to be perceived. His name will never be mentioned among us without the most pleasing sentiments of affection, though it will always revive the pain at the loss. But we congratulate him to his rest with all our hearts. "Hush, stir not up the friend of "Christ,—wake not the soul his bride;—some vision "cauſeth her to smile,—she views his open side.

7.) Theresia, the widow of Daniel Simek. She was one of the first booties gained by the late Samuel's testimony, and lived in the same house. Indeed she soon went away again with her husband, but their children gave them no rest till they returned hither in 1743. After she was admitted to the holy communion, the brethren discerned a great alteration in her, and a deep impression of the merits of Jesus. In her sickness she declared with much joy, as well as her swelled throat would allow her to utter it, that her heart adhered firm to Jesus, and thought of nothing but his wounds. She also said that our Saviour had appeared to her in his crucified form. Into his hands she committed her spirit. She left five dear hopeful children behind her, one of whom is married to Jonathan who was in Europe.

The last three persons departed within twenty four hours of each other, and were deposited in the earth at the same time. Soon after, an unbaptized man departed this life also. He had lived four years with his baptized friends, and all the while remained insensible; but upon his death bed he expressed a longing for him, who could make him happy.

8.) Jonas, a boy. He was baptized this summer, and brought home sick. When one of the missionaries was

called

called to him, he could say no more than this: "I long to go to our Saviour." He desired to be buried in his burying suit, viz. his best furs, and soon after expired joyfully.

9.) Moses. He was one of the first inhabitants here, but he soon went off again to the wild natives, and wandered with them two hundred leagues north. Yet he found no rest any where, till in 1747 he yielded to our Saviour, and obtained holy baptism. He was a man of few words, and stammered very much. But when he grew sick, he began to speak mightily, and declared that he was not afraid of death, but rejoiced at going to our Saviour, and was only concerned, lest it should be delayed too long. Now he rests in peace.

After the burial of this man, some of the brethren visited the factor, whose daughter of four years old was departed this life. She was a dear child, who often enlivened her parents by singing the most lovely Greenland verses. One of them was called to an old sick Greenlander, who began to weep bitterly, and said: "I promised the minister, that I would be our Saviour's, but afterwards I was almost continually among the wild people, and though I and my companions spoke and sung together about our Saviour when we were alone in the country, yet I often forgot him. Therefore I am not certain now whether he will accept of me," &c. The missionary encouraged him from the word of God, and directed him to the former friend, who shed his blood for him; upon that the old grey-headed man was full of joy, and a couple of days afterwards he left the world in a firm reliance upon our Saviour. It was the same old man, whom Mr. Drachart baptized at his earnest request in 1752.

10.) Rode, an old widow. She was brought hither sick from the Sound. The few words that the speedy flight of her soul would admit her to utter, were: "You will probably think, that I have quite forgot our "Saviour, because I could come to you so seldom this "summer; but believe me, I have ready and a happy "communion with him though absent, and can go to "him with joy."

11.)

11.) Anna, Samuel Kajarnak's widow. It must be confessed, she did not come up to her husband; but yet amidst all the allurements and temptations of the savages (for after her husband's death she lived some years with her two brothers) still she was preserved, and not only so, but our Saviour rewarded her faithful perseverance by giving her the joy to see her youngest brother and his four children, and her eldest brother's son with his wife and child, brought to us by means of her testimony, most of whom are already baptized *.

12.) Zaccheus. He was baptized in 1746, and in his sickness partook of the Lord's-supper the first and last time, which transported him with extreme joy, and the Greenlanders say, that he uttered some delightful expressions the last night. Among the rest, he began several times to repeat the words of institution at the Lord's-supper, and desired the standers-by to finish them †.

§. 8.

Once when the brethren had three corpses to inter at once, they vented themselves in the following words: "What shall we say to it, that our dear Lord begins to "reap so plentifully in his harvest? On the one hand, "we hail our brethren and sisters to their everlasting "rest in his arms and bosom; but on the other, we feel "our loving attachment to them, and a pain which no "one can take ill at the loss of so many faithful and "exemplary hearts, and some of them our blessed fellow-"labourers. It is a very singular time among us. They "go so willingly, so happily, and so joyfully out of the "world, that we must needs wonder at it; some of "them have scarce patience till the hour of their dis-"mission strikes. This their happy state of heart very "much moderates and allays our smart at our temporary "loss; and besides, our dear Lord again allays to "replenish the number of those he has called home;

* Her elder brother came afterwards, and was baptized too.

† It is a common saying: "What we think much of by day, we dream "of by night." What wonder is it, if a believing Greenlander, who receives on his sick-bed what is the true christian's highest good in this world, should be so elated with joy by it, as to shew in the heat of his fever what his heart was full of, when Jesus entered into him and supped with him?

for

" for but this very day eight ſouls are come to ſtay with
" us. It is a real wonder that any creature can reſolve
" to come to us at this time, when it is every where
" known, that ſome one dies with us almoſt every day.
" But the heathens themſelves ſee, that true vital chriſ-
" tianity is a happy thing. The edifying end of their
" country-people preaches this to them, and confirms
" the teſtimony that they have heard from ſome of them
" at certain times with affected hearts, and alſo con-
" vinces them of the truth of theſe lines:

" Chriſt's kingdom is not fancy's ſcheme,
" Nor yet a midnight's empty dream,
" As ſome ſay in prophane deriſion".

The twenty-first year, 1753.

§ 1.

THE cuſtomary new-year's vigil was prevented by a terrible ſtorm; but at the commencement of this year, the promiſe given them to begin the former year with, *Yet will I gather others, beſides thoſe that are gathered*, was laid to heart, and at the recapitulation of the moſt memorable occurrences, the Lord and Saviour of his body was prailed for the increaſe of fifty-two baptized laſt year, thirty-ſix communicants, ſeven new married pairs, and fifteen pair, who, having been married before, received the church's bleſſing to their chriſtian-like marriage. Forty ſouls had been tranſplanted to a better world, and the number of baptized left here below, was 317, beſides a good many catechumens. A thank-offering, enlivened with joy, and moiſtened with conſcious tears, was ſung unto the Lord for the grace, nurture and preſervation that the whole congregation and each member of it had experienced, and particularly for the bleſſed time of the viſitation. They had alſo a longing expectation of new bleſſings; nor were theſe bleſſings withheld this year, in proportion as the hearts of the people were prepared for them.

§ 2.

The other sheep, not yet in the fold, were not forgotten, but the brethren early in the year laid to heart the visiting them and rendering them more assistance, by which the raw savages always got an opportunity to hear in some measure the things which belonged to their peace. Towards the end of the foregoing year they made such a visit in Kangek and the neighbouring islands, which their diary speaks of as follows:

"Dec. 12, we came to Kangek, and lodged with "our old acquaintance Kainæk. The people received "us in a hospitable manner, and I told them how "much our Saviour loved them, and how gladly he "would impart to them the salvation in his blood. At "going to sleep, we sung some Greenland verses. The "13th, before the men went abroad, I spoke on our Sa-"viour's thirst on the cross, and in the evening on the "words: *Come unto me*, &c. how our Saviour very soon "comforts a man with his blood, who is troubled that "he did not know him and love him sooner. The "14th, in the morning, I spoke on the words: *A light "to lighten the Gentiles*. Afterwards we had some impor-"tant discourse with our host and his wife. Amongst "the rest, I said: "After all, you belong to our Sa-"viour, just as you are; and I am persuaded he will cer-"tainly get you and yours, and baptize you with his "blood." Thereupon the woman said: "Hannese, "dost thou believe this of us in good earnest?" I said, "Yes, and till then you will never get rid of the uneasi-"ness of your heart." Upon this they both began to "weep. The 15th, I spoke of the hunger and thirst of "the soul after our Saviour, and how he manifests him-"self to such as do hunger. Then I went further and "visited in five houses. I spoke to the people there about "their Creator, how he became Man, and redeemed "them with his blood. Some of them would needs "treat it as a romance: but when I bid them take "notice of their hearts, whether they were not struck "with these things, and obliged to say Yes to them, "though their heads would reason and argue them

" away; they were dumb and aſhamed *. This had ſo " much good effect, that on the 16th, in the morning, " ſome of them deſired to hear more of this matter. " Then I croſſed the land to two other houſes. Some of " theſe people were ignorant, and ſome were virulent. " I begged them with a ſorrowful heart, not to neglect " the time in which redemption and reconciliation was " made known and tendered to them. This brought " ſome of them to attention, but others ſaid: "We " cannot comprehend ſuch things, we are not uſed to " them."

§ 3.

Another viſit this winter is ſpecified as follows: " Jan. " 20, we diſpatched two kajaks with proviſions for our " brethren Soerenſen and Ballenhorſt, who twelve days " ago went to Kangek, but could not ſoon be ex- " pected back, becauſe a ſtormy wind had brought a " great deal of ice into the bay. But behold, before we " were aware, they came home in moſt ſhocking wea- " ther, and brought with them ſome booties that we " had long and ardently wiſhed for, viz. Kainæk with " his whole family, whom we have been acquainted " with ſince 1739, and who has been ſtirred up for " ſome years. The aſpect of theſe travellers was fright- " ful, for they were clad in ice like a coat of mail, " which gathered around them from the froſt-ſmoak " ſteaming from the ſea through the exceſſive cold. " The ſtrand ſoon ſwarmed with people, for they all " rejoiced at the arrival of new candidates for the king- " dom of God."

Our brethren viſited all the houſes in Kangek, and ſought after hearts hungry and diſtreſſed, but this time met with few ſuch. They perceived that the word of Jeſus's ſufferings had excited a feeling in the hearts of ſome Southlanders, who came there laſt autumn. Our Zippora ſpoke with livelineſs and courage to ſome of her friends, whom ſhe found among them. But Kainæk

* An old German hymn ſays: *Reaſon reſiſts the ſcheme of faith*, &c. One that loves darkneſs rather than light, eaſily finds out objections, whereby to drown the voice of the heart and conſcience which are ſtirred up by the goſpel; and it is poſſible he may carry it ſo far, as to fall under the awful judgment of being never more counted worthy of ſeeing that light which lighteth every man. No Greenlander is too ſtupid and ſlothful for this.

and

and his family was the main object this visit aimed at, and our Saviour has at last prospered it, so that we can rejoice and thank him for it.

This man was one of the first Southlanders that got acquainted with the brethren in 1739, and did not go away without being touched. But as he was of a good family*, and made a great figure among the Greenlanders, so that they looked upon him as a prince, it was a long while before he could resolve to relinquish his small modicum of fancied honour and reputation, and give himself to our Saviour; for following Christ, is attended with ignominy and derision among the Greenlanders as well as others. Therefore one while he betook himself to the south, and another while to the north, but could never fly from a restless heart, let him fly where he would. This was the man, who has been several times mentioned since 1744, as having beat Kuanak till he crippled him, as having lain in wait for the lives of several of the baptized, and threatened to set the brethren's house on fire, because they took a woman under their protection, who fled to them to avoid marrying him by compulsion, though afterwards he accomplished his design of carrying away this person. However this very woman was the means of his getting to hear the word of God several times, which blew up more and more the spark that had long lain dormant in him, and which he would gladly have smothered, but could not. He had many times beg[illegible] to be baptized, but could not determine to change the place of his abode; but now the brethren did not think it proper to defer his baptism any longer, in hopes that his outward circumstances would give way of themselves, as soon as the blood of Jesus should endow him with inclination and power to break through every thing. Therefore they went to fetch him to the congregation-day on the 19th of January, which was the memorial-day of the Greenland mission. But as a storm then prevented their return, he was numbered that day, though absent, among the candidates for baptism, and those brethren assured him that he should be baptized soon. This filled him with

* That is, when a man can boast that he is descended from a father, grandfather, and great-grandfather, who were all renowned seal-catchers.

ſuch joy, that he went with them directly to beg for holy baptiſm, which grace he was ſoon after made partaker of. He was obliged to go back to his own home again, but came almoſt every Sunday with his family, and on the next congregation-day he had the pleaſure of being a ſpectator of the baptiſm of his wife. He was named *Iſaac*, and ſhe *Sarah*. As ſoon as they could leave their winter-houſes, he moved to his teachers with moſt of his domeſtics, who were upwards of twenty in number, and he ſaw one after another partake of the baptiſmal grace. In the interim he was frequently viſited at the place of his abode; and as this man's converſion made a great noiſe and a new ſtirring, the brethren had a great many eager hearers for ſome time, who made preparation to follow him.

§ 4.

There was not a week in winter, nor ſcarce a day in ſummer, without the viſits of ſtrangers out of the neighbourhood, and often from remote places in the ſouth and north. Moſt of them attended the public meetings, and if there was any thing that they did not rightly underſtand, it was explained better to their conception, and brought nearer to their hearts by our baptized at their viſits in the Greenland houſes; by this means many a one carried away an uneaſineſs and concern, which required time to operate inſenſibly in ſecret. Thus one, whoſe wife and children were full of longing, ſaid: "Pray do not tell me always ſo much about the Saviour, "or elſe I ſhall become a believer too; and at preſent "I have no mind, for I muſt go to the north once more "to trade; and beſides, I am afraid my wife and children "will give me no reſt, and I am reſtleſs enough without "it." Another ſaid to the miſſionary, when he was going to keep a meeting in a houſe at Kangek: "Hear you! ſay no more of that, for it makes me "anxious." He was anſwered: "If thou wilt not "hear, then go thy way, for the other people will "hear." One of them told his wife, as an excuſe why he did not move to the believers, that ſome years ago he had reviled their doctrine.

A great

A great dearth broke out again among the heathen, which was the caſe almoſt every ſpring, and many came to our Greenlanders to buy food. Some, who had ſomething in their hearts before, took this opportunity to ſtay there, and others that went away again, heard however the goſpel, and did not go away empty.

A couple of traders who had ſpent the winter ſeveral leagues off in the north, and had told the heathen ſomething for their edification, when they returned, drew ſome families after them into this country, that they might be nearer to the ſound of the goſpel. Theſe came on a viſit from time to time, and part of them deſired their names to be wrote down, as a token that they intended ſometime to remove hither entirely.

§ 5.

With reſpect to the heathen that lived in the neighbourhood, it was a great benefit for the miſſionaries that they had helpers of this nation, who looked upon themſelves as bound (even more than others, who did not hide the grace they had received neither,) to proclaim the goſpel, and encourage them to believe. Among theſe Daniel, a lively witneſs *, intimated more than once, that he could not be eaſy till he had invited his brothers and acquaintance in the north to the fruition of their ſalvation. The brethren could not corroborate his intention by their advice, in conſideration of the many dangers it would expoſe him to inwardly and outwardly; but his urgent ſolicitations obliged them to acquieſce in his undertaking, and they diſmiſſed him with the bleſſing of the congregation in the company of Jonas, another of the Greenland helpers.

Not long after, the brethren were greatly alarmed about them; for a certain family came down from the north, and told them a diſmal tale, that their children had been taken away by a pirate, and they, the parents, had been very ill uſed by blows and thruſts with their guns, becauſe they would not give up their children. At laſt when they were at a loſs how to help themſelves, they called aloud the names of the miſſionary and factor, and pointed to the land with their hand as if they were

* He departed to his Lord after I went away in 1762.

near at hand. Then the robbers let them and their children go, but ſhot after them ſeveral times. They alſo obſerved, that there muſt have been other Greenlanders in the ſhip, whom they had ſtolen. Therefore there was reaſon to fear that our two Greenlanders, who were very fine young men, were carried away too. But ſoon after, they came home ſafe and chearful, and brought ſome of their relations with them. They had travelled 140 leagues north, and had declared with freedom and boldneſs the word of Atonement wherever they met with any people, and particularly among their relations. In ſome places they found willing and deſirous ſouls. However, there was no want of reproach neither. "We have alſo experienced (ſaid "they) how it is to be a long time abſent from our "brethren, and in the midſt of unbelievers. We were "like ignorant children among them, and were "eſtranged to their ways and manners." The brother of one of them, and his whole family, were on their way to come hither, but as he fell into the pirate's hands, who robbed him of all his houſhold-goods and his kaiak, he was intimidated from the proſecution of his voyage; however, he was prevailed on to follow his brother. But theſe were not the only booties gained by this pilgrimage, for the enſuing year put ſeveral into the brethren's hands, who had heard at this time from the lips of their countrymen how happy it is to live with Jeſus.

§ 6.

In the mean time, the largeſt part of the Greenlanders had been on the capelin-fiſhery under the inſpection of one of the miſſionaries, and had very bleſſedly celebrated on the pavement of the rocks the Whitſun-feſtival, which commonly falls in this interval. After that was over, they repaired to the Sound a ſeal-catching *. They were ſo diligent and fortunate, that they could diſpoſe of a conſiderable quantity of blubber to the factor, without abridging their own neceſſary ſtores.

* One of them ſtruck a young whale this ſummer twenty-five feet long, which is a very rare thing in theſe parts.

The

The greateſt joy was, that they had been preſerved in health and ſafety amidſt many dangers. It was an unfavourable tempeſtuous cold ſummer, the ſnow fell every month; in January there was horrible cold weather, in June the froſt prevailed again, and in Auguſt a great deal of drift-ice made its appearance. They were often overſet in their boats, yet only one periſhed. A ſtrong wind carried away the kaiak of one man from the land into the ſea, while he was hunting aſhore; he jumped upon a piece of ice and paddled after it with his hands. Mean while one piece of the ice after another broke off, and at laſt when he had recovered his kaiak, and ſtepped into it with one foot, the reſt of the ice, on which his other foot ſtood, broke quite to pieces. Another was obliged to make his retreat in February on a piece of ice, and draw his kaiak to him; there was he forced to ſit all the night in his wet cloaths, for at ſtepping out, he had fallen into the water up to his breaſt. The current drove the ice out to ſea, and he ſaw no deliverance. At laſt the ice ſeparated ſo far, that he could make his way through it to land. A little before Chriſtmas, an European brother being ſhooting eider-fowls on the land, ſaw an over-turned kaiak driving in the water; he had two Greenlanders with him to fetch the fowls out of the water in their kaiaks as he ſhot them, and theſe he diſpatched after it. They ſoon brought a poor boy of the colony to land, who was almoſt frozen to death, but they put their dry cloaths on him, and carried him to his habitation.

In ſummer the miſſionaries and all in their houſe were viſited with various diſorders. Moſt of them had eruptions like St. Anthony's-fire, and ſome ſore throats or the raſh. Therefore they could viſit but ſeldom abroad, and only with the Greenlanders that went to and fro. Being once upon ſuch a voyage, a violent ſnow ſo bewildered them, that they ſteered a wrong courſe, and when they came at laſt to land, they had ſcarce ſet foot aſhore before the women's-boat went to pieces from the weight of the ſeals they had loaded it with; ſo that it was apparent to every body how faithfully the angel of the Lord had kept his hand over them.

§ 7.

At entering their winter-dwellings, they miſſed two families. They had not indeed been baptized by the brethren, but they had been awhile under their care. One of them was the happily-departed Jacob's widow and children, who removed her quarters again to the colony.

The other family came away from Frederic's-hope laſt year, where the man, whoſe name was Jacob, had been embroiled in a quarrel. They then intended to have proceeded northwards to their heatheniſh countrymen, but were perſuaded by their believing relations to ſtay here. This year they had a mind to proſecute their travels to the north. In the mean time the man was perſuaded by a Dutch ſhip to go to Europe, and ſent a meſſage to recommend his wife and children to the brethren's care during his abſence. As ſoon as they heard of this odd affair, they haſtened to fetch him back, but came too late. As this man was afterwards made a ſhow of in Holland for money, ſome friends could not help thinking from his deportment, that he was baptized by the brethren, and had been either enticed or forced away. The circumſtances that diſcovered this, merit a more ample recital. Firſt they repeated the names of the miſſionaries to him; but as they are only known to the Greenlanders by their chriſtian names, he did not underſtand them. Then they ſung the tune of the hymn: "The Saviour's blood and righteouſneſs," &c. The Greenlander fell in with it directly, and went on ſinging ſome verſes in that tune. In order now to find out whether he was one of the German, or Daniſh miſſion, they ſung a tune that was not in the common hymn-books, viz. "Only matchleſs heart! this ſhall be for me, my repaſt, my heaven here," &c. He alſo ſung ſome verſes in this tune. In the mean time more ſpectators had gathered round him; to theſe the Greenlander began to keep a diſcourſe; they could only underſtand the words *Jeſus Chriſt*, but could conjecture from his geſtures, from his often pointing to the finery of the room with a contemptuous mien, from his ſmiting with his hand upon his heart, and falling upon his knees, that he would recommend to them a contempt for the

world,

world, and would extol the love of Jesus, in the supposition that he had a parcel of heathen before him. Every body was amazed at it. But as it made a noise in the city, and the seamen were afraid they should be called to account for it, they conveyed him aboard the ship again. In the mean time notice was given of it to Matthew Stach, who was then in Herrnhuth. He made all speed to Amsterdam, to deliver him from this odd situation disagreeable for a human creature; but he came too late, for he died in the mean time, and (according to a certificate of the minister) had been buried in the church-yard of Nieuendam. Brother Stach had reason to conclude from all circumstances, that he came away voluntarily, and that this voyage had turned out a blessing to him, and for the deliverance of his soul, seeing he had intended to go among the savages again. The family he left behind him, repaired to their own relations, and wandered with them to the north.

§ 8.

This diminution of six people was richly made up by sixty-seven new ones, which was more than tenfold; and these afforded such good hopes, that some of them, who had lived some years in the adjacent places and been instructed, were directly numbered among the candidates for baptism. When all were together, they renewed their customary autumn-arrangements, and regulated all the inhabitants, baptized and unbaptized, and whoever could and would be taught (and indeed they all would) into fifty-two classes, twenty-one among the men and thirty-one among the women. They began a new catechisation of the baptized, and the children were every day catechised in a body together, besides their school-hours, when each sex was taught separately. The single brethren and boys built a separate house for themselves, where they might live and sleep during the winter. The catechist consecrated it with a discourse and prayer, and they kept also a love-feast at their entrance. He took the special inspection of it upon himself, and as he had the instruction of the boys committed to him, so he also took care that each of them might be provided in due time with a kaiak and all necessary tackle, which

was

was given out of the common magazine to ſuch as had no father or proper maſter.

The uſual Sunday's and week-day meetings were continued with new grace, and the Greenlanders did not like to miſs any of them without neceſſity. But as the meetings were obliged to be kept by lamp-light both morning and evening, on account of the exceeding ſhort winter-days, that the Greenlanders might not be hindered in procuring food; therefore it was repreſented to them as reaſonable, that they ſhould provide the lamp-oil themſelves according to their ability, which had hitherto been bought by the brethren of them. They conſented quite willingly to it, and collected ſo much together, that there was even an overplus, which they gave to ſome poor people.

§ 9.

One ignorant ſoul after another of the new inhabitants was enlightned, and filled with a true longing after ſalvation in the blood of Jeſus; which one expreſſed more, another leſs, but all intimated it by their words, and often by their tears, ſo that there was no room left to doubt of the ſincerity of their mind. In conſequence of this, thirty-two ſouls were embodied this year into the congregation by holy baptiſm. Iſaac Kainæk was the firſt, and his ſiſter's daughter Maria Thereſa Arnakok was the laſt.

Twenty-eight baptized were admitted to the holy communion, and ſix pairs joined in marriage. Five of the ſixty-ſeven new inhabitants died without baptiſm, but they had heard the goſpel, and not without bleſſing. Among the ſeventeen baptized, that went to their eternal home, the five following are the moſt obſervable.

1.) Hedwig, was baptized in 1746, became a communicant in 1750, and this year entered the married ſtate. Her courſe of life was ſimple, and in humility joyful, and thence liable to few viciſſitudes. At the capelin-fiſhery in Piſſikſarbik ſhe was ſeized with a violent colic and jaundice. When it was thought ſhe had loſt her ſpeech, ſhe began to ſing: "Ah my heart's lovely Jeſus "Chriſt,—Thou haſt the ſofteſt bed,—where thy "ſabbatic hearts can reſt," &c. She pointed upwards with

with her finger, and aſked thoſe who ſtood round her, if they could not ſee our Saviour ſtanding there with his wounds, and waiting for her. Theſe were her laſt words, and ſoon after ſhe fell ſweetly aſleep. Her exanimate body was brought to Newherrnhuth, and there buried.

2.) Beata, entered into reſt after a three days' hard and fruitleſs labour in childbed; a rare inſtance among the Greenlanders. On the other hand, the lately-departed Moſes's widow ran home from fiſhing on the ice, and when ſhe found ſome ſtrangers in the houſe, retired to a Greenland ſtore-houſe, and there bore a fine ſon, which ſhe brought directly after to be baptized.

3.) Thomas, was pulled over in his kaiak by a ſeal *. After ſome days he was found again, and buried here. He came hither in 1743 with his brother Nathanael, was baptized the year after, and admitted to the holy communion 1750. He was twice married, and conducted himſelf in that ſtate like a prieſt of God. He was of a lively temper and a pleaſant converſation. But the jewel that made him moſt valuable and agreeable was, a heart penetrated by the ſufferings of God, ſo that he rejoiced whenever he heard any thing ſpoken or ſung of the wounds of Jeſus.

4.) Helena, was one of the firſt that were awakened and dwelt at Newherrnhuth, but went ſoon after with her late huſband Laban again to the north; yet as they could find no reſt any where, they came here again in 1743. Since her being made partaker of baptiſm and the Lord's-ſupper, ſhe has led a quiet happy life in the converſe with our Saviour; and in her long paralytic diſorder ſhe rejoiced all that viſited her with her bright ſerene countenance, and her animating diſcourſe about the ardent expectation ſhe had of her releaſe.

5.) Boaz, *alias* Okkomiak, was one of the firſt inhabitants here, but the brethren were obliged to wait for his entire converſion till the twelfth year. He came to us in 1738 with his brother-in-law Samuel Kajarnak. But when the aſſaſſins murdered his brother Innungeitſok in 1739, and lay in wait for his life, Samuel conveyed

* This pulling-over happens, when the ſtring that the bladder is faſtened to, entangles about the kajak or the body of the man, and conſequently the man is drawn under water by it.

him

him to the ſouth for ſafety. In 1740 he came back, but ſoon proceeded further north with his brother Tuſſillartok. But the uneaſineſs of his heart drew him back again into this country. Yet he held out till 1749 before he entirely diſengaged himſelf from the ſavages, and all this while his now happily departed ſiſter Anna was forced to take up her abode conſtantly with him. At laſt he drew nearer, and as he had long counted the coſt, he now gave himſelf up without any further demurr to the Lord and his congregation. He was baptized in 1750, partook of the Lord's-ſupper in 1752, and ſoon after was bleſſed to his marriage entered upon among the heathen. He had a tender feeling of our Saviour, an unfeigned brotherly love, a lowly mind, and an humble walk. He was an edification to every body in his ſickneſs, and no one that ſaw him could refrain from tears of joy. Something like Jeſus ſhone out of his face, and as he was otherwiſe of a ſilent diſpoſition, his expreſſions of the wounds of Jeſus, which his living faith now hoped to be gratified with the ſight of, made ſo much the greater impreſſion. When his brother, and ſome of his acquaintance ſtill among the heathen, viſited him on his ſick bed, he recommended the happineſs he had found, in ſuch a lovely manner to them, that they promiſed with tears to ſeek after it too. He retained his ſenſes to the laſt, and often cried out: "*O "how beautiful! O how delightful!*" And when he was aſked, what it was? he anſwered, "*My Saviour! his "wounds!*" In this manner he departed hence to his everlaſting abode with a ſmiling countenance, and left an indelible impreſſion upon all preſent.

§ 10.

I ſhall cloſe this year's account with ſome incidental circumſtances. The ſhip arrived June 14, and ſailed again in Auguſt for Frederic's-Hope, but within three weeks it returned again, having ſuſtained much damage and been expoſed to much danger in ſtorms and ice. Conſequently the ſouth-colony was obliged to fetch their proviſions from hence, and by this opportunity Mr. Buch the miſſionary there, came here on a viſit.

This

This year one of the ſervants of the factory returned from a voyage ſouthwards for the diſcovery of the eaſt-ſide of Greenland. It ſeems as if he had puſhed forward a few leagues further than Mr. Egede had done, and met with ſeveral good providing-places and many people, but there was ſo much ice, that according to his opinion it would be difficult to land there, except in the month of September.

Three years ago, two baptized families moved from another colony to their relations in New-Herrnhut, and brought a hearty letter of recommendation from their miſſionary to the brethren; and laſt year they went back again with a teſtimony of their good behaviour, and a letter to the miſſionary. This occaſioned the following anſwer, which, for the ſake of its edifying contents, I muſt beg leave to communicate, tranſlated from the Daniſh, and omitting unneceſſary particulars.

"Sincerely beloved friend and brother in our com-
"mon Saviour!

"I am greatly obliged to you, and owe you my beſt
"thanks for your kind letter by the baptized Green-
"landers, who arrived here laſt autumn; and having
"an opportunity by ſome Greenlanders going into your
"parts, I now tranſmit you my acknowledgements by
"theſe few lines with the utmoſt integrity and af-
"fection.

"It gave me great joy, and excited me to bleſs and
"praiſe the Lord, when I ſaw by your letter, and
"heard by the verbal relation of the Greenlanders, that
"the faithful Saviour daily accompliſhes his gracious
"promiſes, and bleſſes the publication of the goſpel of
"his death and blood to many ſouls, whom, as the
"true friend of men, he attracts and allures to him-
"ſelf, as a reward for the anguiſh and diſtreſs which he
"underwent for them; and alſo that in general he is
"daily near to you, my dear brethren, with the bleſſed
"fruits and effects of his death and blood.

"With reſpect to me poor creature, I can praiſe my
"merciful Saviour, that I know and believe, all my
"ſalvation depends on my knowing the crucified Jeſus,
"and being found in him, and that I have a righ-

"teouſneſs

" teouſneſs not made up of good works and external
" piety, but by faith in Jeſus Chriſt, with which alone
" I can go to meet the reſurrection of the dead. This
" is alſo what I inceſſantly declare to the poor Green-
" landers, according to the grace and power that our
" dear Saviour himſelf endows me with. I alſo tell
" them the unfathomable riches of the grace of Jeſus
" for all that turn to him as poor loſt ſinners, and
" accept in faith the atonement and reconciliation
" which he made by his agony and blood-ſhedding.
" And this laſt winter he has bleſſed this ſimple word
" of the croſs to ſome ſouls, who have a feeling in their
" hearts that they need a Saviour, and whom I have
" baptized. Theſe, and the children born to the
" Greenlanders baptized before, amount to thirty-five
" ſouls. May the benign Saviour, who has begun to
" lead them to the bleſſed knowledge of his grace, re-
" veal himſelf further to their poor hearts, as him that
" imparts ſalvation and happineſs. May he grant them
" to experience what power lies in his blood to forgive,
" purify and ſanctify them, yea to make them perfectly
" happy in time and eternity.

" In the ſpring of the year 1752, an epidemical
" diſeaſe raged among the Greenlanders in our neigh-
" bourhood, of which half of the baptized people, and
" an incredible number of the heathen died very ſud-
" denly. This mortality laſted the whole ſummer,
" but towards autumn moſt of them withdrew further
" north, where it ſeems death followed and cut off moſt
" of them. But mercy has hitherto ſpared mine, and
" thoſe that dwell with me.

Now my dear friend and brother, pray greet your
" whole houſe, and all that love the Lord Jeſus, from
" me, your poor but ſincerely affectionate brother,
" through the grace of our Saviour. May the grace of
" our Lord Jeſus be with you all, and grant you to
" enjoy daily the fruits of his death and blood. Think
" alſo on me, when you lie in the duſt at our Saviour's
" feet, and pray for me. This good hope I have in
" you, (O that I could but ſee you and ſpeak with
" you!) and in this hope I conclude, with repeated
" hearty ſalutations from me and my colleagues, and

" with

"with renewed wishes of every blessing for soul and "body, and remain, &c."

THE TWENTY-SECOND YEAR, 1754.

§ 1.

THIS year was remarkable beyond all others, in that the Lord in his wisdom (often unsearchable to man) was pleased to to visit the Greenland congregation, that near sixty baptized, without reckoning the unbaptized catechumens, were translocated out of this time into a happy eternity, which never happened, to such an amount, before nor since. No month but January and December, was free from instances of mortality. I shall now proceed to give the account of them, month after month, and subjoin some inward and outward circumstances relating to the course of the Greenland congregation.

The year was begun with the holy communion, at which they could be all present this time, viz. 146 persons, for they were all in good bodily health, and in such a situation of heart, that the brethren could rejoice in them.

The festival and memorial days, that fell out in this month, were celebrated with grace and joy, viz. Epiphany, which is the Heathen's festival, and the 19th of January, which is the memorial-day of the Greenland mission. On the first of these, viz. Jan. 6, was a sermon on Luke xi. 28. *Blessed are they that hear the word of God, and keep it*; and in the afternoon on Eph. ii. 19, 20. *Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the houshold of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.* In the application, something was said about the reception among the candidates for baptism, what such new domestics of God's houshold have to enjoy, and how they ought to deport themselves in the prospect of baptism and the other privileges of the house of God, which they have to await. Then sixteen persons were received, viz. two married men, one single man, three married women, five widows, and five single women.

women. Afterwards ſome unbaptized came and expreſſed their ſorrow with weeping eyes, that their hopes of reception had miſcarried, and begged they might not be forgotten.

Jan. 19, was the monthly congregation-day. Accounts were read from other congregations among the heathen: Then was the preaching on Jer. xxix. 11. *I know the thoughts that I think towards you, ſaith the Lord, thoughts of peace*, &c. At which the teacher's as well as the hearers tears flowed more readily than the words. Afterwards four perſons were baptized, and a ſick woman in her houſe. At the feſtival agape they called to mind, to the praiſe of our Saviour, what an aſpect things had here twenty-one years ago, and what had been done on this nation ſince that time. Next, the congregation-day's leſſon was read and illuſtrated, which is commonly one of the Pſalms, or a chapter out of the prophets. Then a widow was received among the candidates for baptiſm, and all was concluded with prayer and thankſgiving kneeling.

The other three Sundays of this month, viz. Jan. 13, 20 and 27, were ſolemnized as uſual. In the Sunday morning-meeting, a part of the litany of the life, ſufferings and death of Jeſus was prayed; then a ſhort exhortation was given to each choir, and ſomething ſung and prayed with the ſucklings. It was often obſerved of this laſt, that a peculiar preſence of our Saviour was perceived, who ordains himſelf praiſe from babes. The texts of the afternoon's ſermons were taken out of *Eph.* v. 2. of the returns of love to Chriſt, who loved us ſo as to die for us; out of *Iſa.* li. 1, 2. of the hole of the rock in the holy ſide of Jeſus, from whence all believers were born, and from whence they derive their daily nouriſhment; and laſtly out of *Iſa.* lxi. 10. of the robe of righteouſneſs in the blood of Chriſt. The laſt public meeting on Sundays for the church-litany, was always enlivened with particular grace, and was not willingly miſſed by any one.

The week-day meetings could not always be kept in proper order, becauſe ſuch drifts of ſnow were often whirled about, that the people could not ſet their foot out of doors. At ſuch times the Greenland helpers kept a ſhort

a ſhort exhortation or ſinging-hour in their houſes; and once or twice every week one of them kept a diſcourſe in the meeting-hall. The brethren improved ſuch days of reſt in perfecting themſelves in the language, tranſlating ſomething, or reading the inſtructive accounts and letters ſent from Europe. But the Greenlanders that were gone abroad to catch birds before ſuch ſtorms, fell frequently into the moſt extreme danger, eſpecially when great quantities of ice came driving again into the inlet. Some were obliged to make their retreat on an uninhabited iſland; ſome overſet, and were brought to themſelves, after they had been half dead and frozen; and ſome having ſpent the cold night on a piece of ice, were obliged either to go above two leagues over it carrying their kaiaks, the ice breaking often under them, or to make their way through it.

§ 2.

In February, things proceeded in the ſame bleſſed track, but their outward circumſtances were no better. The feaſt of the preſentation of Jeſus in the temple on the 2d of February, being Sunday, was accordingly celebrated; only that on account of the bad weather, a ſermon was kept on *Luke* ii. inſtead of the choir-meetings, and in the application the widowers and widows were wiſhed ſuch a joy at the conſolation of Iſrael, as Simeon and Anna felt when they ſaw Jeſus and took him up in their arms. Afterwards the holy communion was held.

On the congregation-day the 17th, after public preaching on 1 *John* v. 6, 7. ten perſons were baptized. They anſwered the queſtions made them with a modeſt readineſs, and let many a tear drop from their eyes. And after a diſcourſe about reception, eight catechumens, who had repeatedly expreſſed their deſire, were received among the candidates and prayed for.

In general the brethren found, in the conferences they held with the keepers of claſſes or helpers, that the Holy Spirit wrought with great aſſiduity on the hearts of the new inhabitants, and they were rejoiced with charming teſtimonials ſometimes of one, and ſometimes of another.

Laſt month four children were born and baptized, but in this month only one. A ſon was alſo born to the miſſionary John Beck, who received the name of *Chriſtian-Renatus* in baptiſm.

Feb. 4, a lively youth, of particular good hopes, departed this life happily of a lingering conſumption. They write of him as follows: "Our Chriſtian was "born in the north, An. 1737, came to us in 1746, "was baptized the year after, and admitted to the holy "communion in 1750. He had a bright and ready "genius, ſoon learnt in the ſchool to read and write Green-"landiſh and German, and did us great ſervice in copying "and tranſlating. He alſo learnt ſomething of muſic, "and by that means helped to bring the ſinging into "better order. At the ſame time he by no means ne-"glected to attain due dexterity in the Greenland arts "and occupations. No one that ſaw him could help "wondering at him, and we hoped we ſhould once "have a ſerviceable helper in him, eſpecially among "the young people. Yet the thing that gave us moſt "joy, was the tender diſpoſition of his heart. If at "any time he was overtaken with a fault, he came di-"rectly to be his own accuſer, and wept and prayed for "forgiveneſs. He had a juſt conception of the aim of "the ſingle brethren's living together, and as ſoon as he "heard that they ſhould build a houſe for themſelves, "he rejoiced like a child, and did what he could to-"wards it. He has particularly gone on in this lovely "way ſince the bleſſed viſitation two years ago; having "grown wiſe to that which is good from ſorrowful ex-"perience. Of this he wrote, among other things, as "follows: "I was in a wretched condition in body and "ſoul, for I had acted like thoſe that have no Saviour. "Verily our Saviour deſpiſes no man, though he be fit "for nothing but to be caſt away. I was excluded the "fellowſhip of the communicants. Then I prayed our "Saviour to have mercy on me. At laſt he was gra-"cious to me, and took me again to the enjoyment of "his fleſh and blood. Then my heart grew warm and "happy anew. Now I have given him my heart en-"tirely, and I will turn my eyes no more from him.

"My

"My heart is our Saviour's, and is one with the be-
" lievers, and our Saviour is in the midſt of us."

In his ſickneſs he often ſang his favourite verſes: "O
" Head ſo full of bruiſes, &c. I'll here with thee
" continue,—tho' poor, deſpiſe me not," &c. Nobody could viſit him without tears of joy. When he obſerved that his releaſe drew nigh, he aſked ſeveral times, if the Lord's-ſupper would not be ſoon again, and having ſatisfied his longing the ſecond inſtant, he went to-day out of this vale of miſery to the congregation above in the ſeventeenth year of his age; and our ſincere thanks aſcended with him, that our Saviour gave him to us, and left him ſo long to our joy and ſervice.

The 10th, the ſingle ſiſter Shulamith followed him. A St. Anthony's fire, which ſucceeded a boil that broke out in her face, was the means of her going to our Saviour, the unſeen object of her faith and love.

The 12th, the widower Barzillai followed her, the eldeſt man in the place. He was a perſon of ſenſe and diſtinction among the Greenlanders, and the head of a numerous family, moſt of whom came here with him and ſtayed; or rather his children brought him hither, eſpecially his daughter Bathſheba, who was baptized long before him. (See An. 1746, § 2.) While he was ſtill among the heathen, he once aſked one of the miſſionaries: "Haſt thou ſeen the God whom thou
" ſpeakeſt ſo much of?" The miſſionary anſwered:
" I have not yet ſeen him, but I love him with all my
" heart, and I and all true believers ſhall once ſee him
" with our bodily eyes." This confident anſwer muſt have occaſioned a deep impreſſion and a great deal of reflection in him, becauſe, after he was baptized in the year 1747, he ſtill very often called it to mind. The brethren had cauſe to rejoice heartily at the ſtill, but happy walk of this old man; and yet they did not diſcover till in his ſickneſs, what lay in the deepeſt receſſes of his heart, for while he lay in racking pains of the colic he was extraordinary happy, and when it remitted in the leaſt, he ſung the ſweeteſt verſes of the ſufferings of God; among the reſt: "My own wounds of Jeſus,—
" mine, mine ye 're ſurely;—it is as if you were open'd
" purely—for me alone." Again: "Thy Spirit of glad-

"neſs give me pow'r,—heal me with all thy bruiſes;—
"waſh me in my departing hour—with thy ſweat's
"bloody juices,—and take me home, when thou ſhalt
"pleaſe,—that I in faith may end my days,—and go to
"thy elected."

A young woman called Abigail, who was baptized Jan. 19, alſo went home this month. She completed the number of a hundred that had gone home to our Saviour in New-Herrnhuth, and this hundred was juſt a quarter-part of all the Greenlanders baptized ſince 1739. Let their bones flouriſh again out of their place. (*Eccluſ.* xlix. 10.)

§ 3.

The monſtrous cold that laſted all laſt month, roſe to ſuch a pitch in March, that the windows and the ſtones burſt. At the ſame time there were ſuch floats of ice, that it was but ſeldom any one could put to ſea, and when the encreaſing famine obliged the Greenlanders to venture out, the leaſt variation of the wind put them in imminent danger. The ſingle brother Lot loſt his life by it. He had retreated to an iſland, and next day, when he attempted to go home, he was crumbled between the ice, and driven away with it, ſo that he could not be ſaved. At laſt the inlet was quite covered with ice, ſo that a perſon might walk on foot from the iſlands ſix leagues off to the colony. As ſoon as the communication was open again, they ſaw and heard the great miſery of the poor heathen, who came in a ſtarving condition to get food. As long as our people had any thing, they freely parted with it, and let no one go hungry away.

They could have no thought of viſiting the heathen in ſuch circumſtances, but they themſelves came in their kajaks; indeed they came only out of temporal motives, but yet they always heard ſomething on theſe occaſions, that might be profitable for their ſouls in their diſtreſs, and as ſoon as the paſſage was fully open, one family came to ſtay. In the mean time the teachers took a particular care of the unbaptized inhabitants. They found moſt of them very deſirous of being taught, and growing in the knowledge of the truth and the longing

after

after baptiſm. At ſpeaking once with an old widower, he expreſſed himſelf thus: "I am ſtill very ſinful, and "when I hear how I am to get acquainted with the "Saviour, I ſoon forget the words again. But yet "I have obſerved three expreſſions, which I bear con-"ſtantly in mind: 1.) Dear Saviour, I am good for "nothing, have mercy on me! 2.) Make me to believe "in thee. 3.) Wash me with thy blood from my defile-"ment, and bring me into ſuch a ſtate, as I ſhould be "in, in order to be ſaved." Not long after, this man and four other catechumens were received among the candidates for baptiſm. But being with the reſt on the fiſhery, he left the world before he was baptized, yet in reliance on the merits and mercy of Jeſus.

The holy communion was in the beginning of the month, and the congregation-day fell on the 25th of March, the feſtival of the incarnation of Jeſus. The diſcourſe was on the feſtival-goſpel, *Luke* i. 26—38. adding to it the leſſon out of *Iſa.* vii. Then accounts were read from the Indian congregation at Pachgatgoch in New-England, and five catechumens were received. And as the doctrinal article of the merit of Jeſus's Humanity, being the ground to the ſanctification of the human ſoul and members, gave riſe to the feſtival of all choirs in the brethren's congregations; ſo alſo here our Saviour's meritorioully aſſuming and bearing the human frame was laid before the believing Greenlanders, according to their different ſexes, ages and ſtates, as the fountain, and means of the ſanctification of ſoul and body.

Soon after the widow Rebecca, the only grown perſon baptized this month, departed this life happily and with an earneſt longing to ſee her Saviour.

§ 4.

In April the cold broke at laſt, and the ice drove from the land to ſea. Our Greenlanders, notwithſtanding their diſtributions to the poor, had hitherto got through pretty well, though in other places many had died again for hunger. And now they could go again after their food, and brought home ſome hallibuts and ſeals, which are a rarity at this ſeaſon. Now alſo the miſſionaries

could visit the heathen again, and were received and heard in a friendly manner by their old acquaintance; but yet in general they did not lay the matter much to heart. It was rather found, that the word made a deeper impression on the perfectly strange and ignorant Greenlanders, than on their old acquaintance, who were accustomed to it. Having visited in all the houses, and instructed all that desired it, in the way of salvation; they returned home, and brought a woman on a visit, and a boy to stay, with the consent of his father.

Then they celebrated the solemn and blessed season of Passion-week, read every day a portion out of the Passion-history, spoke with the communicants concerning the Lord's-supper, kept the communion-agape, and the pedilavium with them on Thursday, according to the instruction in John xiii; and in the night, in which our Lord was betrayed, they celebrated his holy sacramental supper. On Good-Friday in the morning, they prostrated themselves on their faces, and poured out their thanksgiving with many tears. Some strange heathen were there on a visit, and not without emotion attended to the inculcation of the death of Jesus in the public meetings; and some of them, who had relations already among us, stayed there.

On Easter-morning early, the congregation went to the burying-ground, called to mind the eighteen brethren and sisters by name, who were gone home since last Easter; and replete with the hope of a joyful resurrection, they prayed for everlasting fellowship with them and the church made perfect around the throne of the Lamb. After their return to the chapel, a sermon was preached on our participating of our Saviour's rest in the grave and his resurrection. Then followed the exhortations to every choir. In the afternoon ten candidates were spoken with once more, and after the festival-discourse on *Rom.* vi. 3, 4. they were buried into the death of Jesus by holy baptism. The day was concluded with the liturgy, at which a man was excluded the congregation for bad treatment of his domestics, which he had been often reproved for, but not amended. On Easter-Monday, a blessed sermon was preached on the dialogue of the risen Jesus with the two disciples going to

Emmaus,

Emmaus, which made their hearts burn within them. But they were obliged to ſpend the third holiday in turning off the water that was riſen by the melting of a deep ſnow and falling of a great rain, and poured every where into the houſe. Laſtly they interred the corpſe of the youth John, who had departed happily in a conſumption.

Some days after, three pair were married, and then the moſt needy families betook themſelves to their providing-places in the iſlands, but came again the ſecond Sunday after Eaſter to the preaching and congregation-day, when the diſcourſe was on the good Shepherd that laid down his own life for his loſt ſheep, and then four perſons were baptized.

Many Dutch-men came to the preaching, who were amazed to find ſuch a large flock of baptized Greenlanders. They belonged to a fleet of fourteen whale-fiſhers. Six of theſe veſſels ran into Ball's-River to avoid the ice, and lay at anchor for a fortnight a couple of leagues from the colony. But the other eight were impounded by the ice without. Theſe were not the beſt opportunities for the Greenlanders; and if they are warned ever ſo much againſt it, yet they cannot always withſtand the allurements of a multiplicity of new things, eſpecially of ſome uncommon dainty diſh, by which it may well be believed many a one might ſtray from his heart, and loſe ſomewhat of his connection with our Saviour. Thus it happened now, that one who was baptized but this year, having been taxed with ſome miſcarriage, ſuffered the ſailors to take the advantage of his reſentment, and perſuade him to go with them to Europe; and it coſt trouble enough to divert his and the ſailors thoughts from it.

In other reſpects both the crew and the commanders behaved in a very friendly and diſcreet manner towards every body, and were very much pleaſed and affected with what they ſaw and heard. They alſo brought a dead corpſe aſhore, requeſting the brethren to grant it chriſtian burial. On this occaſion they diſcovered, though too late, that a contagious diſtemper prevailed in theſe veſſels, at leaſt in one of them. Multitudes of Greenlanders, both chriſtians and heathens, had crept

about in every corner of every ſhip, and had been treated with foreign victuals, eſpecially with peaſe, which they eat with the greater exceſs, as ſharp hunger had for ſome months pretty well whetted their appetite. Accordingly it was not long before a diſorder broke out, firſt among the ſavages, and then among the chriſtians, which carried off a great many, at leaſt for fourteen leagues round.

§ 5.

In May the brethren were obliged to think of collecting wood, hunting rein-deer, and catching ſalmon; and this furniſhed them with an opportunity of viſiting the heathen, as well as their own ſcattered congregation, and of bringing a trophy from this or the other place for our Saviour. At this period ſuch occaſional viſits were perhaps the moſt bleſt; for many a wild creature that hardened himſelf againſt the truth when he was expreſsly applied to, was unobſervedly ſmitten in his heart upon ſome outward occaſion, which wrought the more unoppoſed, the leſs he regarded it at the firſt.

In the firſt part of the month many ſavages came on a viſit: but as ſoon as the raging ſickneſs made its appearance among our people, bringing in its train coughs, ſore-ach, and pleuritic ſtitches, and carrying off ſomebody almoſt every day, they fled far away through the fear of death, and did not ſoon ſhew their faces again. But thoſe new people that had moved to the brethren the winter or ſpring before, though they were not baptized, had yet known ſo much of the happy exits of true chriſtians, or had profited ſo much by their converſation, that they had no thoughts of flying, but looked death in the face without fear. It was a little ſingular, that the ſickle reaped its harveſt properly among the baptized, and principally out of the moſt uſeful helpers. The pain at their loſs, and the joy at their happy departure, kept an even ballance. But that ſome of the moſt capable heads of families were called hence among the reſt, and thereby much augmented the number of widows and orphans, which was large before, was a pain of long duration; becauſe the providing for them, and eſpecially for the ſucking children, accumulated the embaraſſments of the miſſionaries, and the toils of the few remaining

able

able Greenlanders, though they deported themſelves in the affair as behoves chriſtians.

The miſſionaries knew not in what light they ſhould look upon this breach among their people; whether they ſhould conſtrue it by theſe words: *His ſoul pleaſed the Lord, therefore haſted he to take him away*, &c. (Wiſd. iv. 14.) or by thoſe other: *The time is come, that judgment muſt begin at the houſe of God.* (1 Pet. iv. 17.) At leaſt, they were induced to thoughts of the laſt, becauſe a certain unbridled liberty had got head, to the prejudice of the outward order, which never occurred again, at leaſt not ſo generally, after this great breach. But be this as it will, they reſigned themſelves and their people into the hands of the faithful Creator and Redeemer of their ſouls, who knew how to tranſmute their tears into oil of gladneſs by ample conſolation in thoſe committed to their charge.

The firſt that went home, was the miſſionary John Beck's little daughter Elizabeth, three years old, a child that had given its parents and the Greenlanders much joy with its pretty carriage and ſinging of verſes. She was the firſt of the European inhabitants at New-Herrnhuth, that was called home to our Saviour, for Mrs. Drachart was there only on a viſit. The texts of the day, when the ſickle made the beginning of gathering ſo many ſouls into the joy of their Lord, were very particular, viz. *A little while, and ye ſhall ſee me.* (John xvi. 16.) "So we'll ſtand waiting." *When the King turned himſelf * to me, my ſpikenard ſent forth the ſmell thereof.* (Cant. i. 12.) "My longing ſoul he bleſſes."

Soon after, Peter, one of the moſt eminent Greenland helpers, followed. He was baptized in 1746, and in proceſs of time was made partaker of all church-bleſſings and privileges in this militant ſtate. Even while he was among the ſavages, he was a man of figure, not only on account of his great family, but alſo of his good ſenſe and ſerrouſneſs, and our Greenlanders looked upon him as their leader. They modelled themſelves all by him; and if any did not go on regularly, he knew how to bring them into order by his gentle and yet earneſt method. If he himſelf committed a miſtake, he

* Luther's tranſlation.

wept

wept for forgiveneſs; if he had any thing that burdened his heart, he could not long conceal it. The concerns of the congregation lay very cloſe to his heart; and when he apprehended they did not go on aright, he would ſay to the miſſionaries: "Ah, dear brethren, "what muſt you and our Saviour feel, when it affects "me ſo!" He was occupied day and night with the ſubject of God's ſufferings, and what he ſpoke about it to his people, went from heart to heart. He had entertained thoughts of going home for a long time, and during his ſickneſs, which befel him at Pamiakfarbik at a diſtance from his teachers, they ſay, he was in the beginning ſomewhat thoughtful, but at laſt exceeding chearful and lively, though he was commonly of a ſtill temper. After a ſhort but affecting farewel with his wife and three children, he fell ſoftly and happily aſleep the 25th of May. I find ſomething about it in a letter which his wife wrote the year following, which I will inſert:

"When my huſband Peter was going home, he ſaid "to me: "I ſhall ſee Johannes Aſſerſoe no more here, "but he and I ſhall rejoice together with our Saviour; "thus ſhalt thou write to him." He alſo enjoined "me to adhere to our Saviour with all my heart. And "now I have found, that our Saviour is my huſband, "and I can feel as great a longing after him, as I often "did for my Peter when he tarried too long out at "ſea. I love my Saviour, becauſe he loved me firſt. "I will always place him before my eyes, and my will "and my heart ſhall be invariably directed to him, that "I may forget him no more. My ſailings are numberleſs, but I creep daily into his wounds. My heart "is given to the Lamb, that he may waſh it with his "blood; and as children grow, ſo will I alſo grow in "his blood. Theſe my words are wrote for all the "brethren and ſiſters in the congregation to hear. "Thus ſaith Elizabeth."

The next corpſe, that was carried to the grave, was that of John, another communicant. The ſtate of his heart may be ſeen out of a letter he wrote in 1752. "I think often on you, becauſe you are our Saviour's "beloved, and at the ſame time I will be happy along

"with

" with you, and cleave to our Saviour and his wounds. " Ah! did I not feel him in my heart, I ſhould be " a miſerable man; for there is nothing greater and " better, nor any other thing to give me joy but he. " I confide in him, that he will be inceſſantly near to " me, and I ſhall never give over loving him."

On the laſt day of this month four corpſes were depoſited in the ground at the ſame time, which were all quitted by the ſoul in Pfiffikſarbik ſince the 25th inſtant, viz. two own brothers Aaron and Philip, their nephew Henry, and a child Daniel. The firſt was one of the helpers, and a particularly zealous witneſs of Jeſus, as well in the meeting-hall as among the ſavages. He was the firſt of his family that moved hither from the ſouth in 1746, and ſoon after he drew his three brothers after him. His walk was amiable and edifying. Two years ago he wrote as follows:

" Dear brethren acroſs the ſea, whom I continually " kiſs in my heart! I cannot live without our Saviour " and his wounds. His blood makes my heart warm, " nor can I deny him my heart. This I thank him for, " and beg him to keep me ſo as long as I live, &c."

His youngeſt brother Philip was a quiet happy ſoul. The boy Henry gave the brethren great joy by his lovely way and walk, and alſo good hopes of being ſoon uſeful, becauſe he could read and write well. But the Lord was pleaſed to order otherwiſe than we thought.

There were ſeven other perſons, that departed this life in ſeveral other places, who could not be directly brought hither to be buried; for at leaſt half of the people here and round about lay ſick, and their caſe was the harder, not only becauſe they were ſtill in great want, but alſo they were at ſuch a diſtance, ſo diſperſed, and the weather often ſo bad, that they could not be properly viſited and attended as body and ſoul required; for according to human probability, many a one might have been preſerved, if bleeding or other means had been timely adminiſtred.

§ 6.

In the mean time John Beck followed the Greenlanders to the capelin-fiſhery, who had embarked for it too early and in a little diſorder. He found them

ſcattered,

ſcattered, and almoſt every one ſick. Their joy at his unexpected arrival (for they had left him ſick at home) made moſt of them gather round him, though the calamity was thereby only increaſed before his eyes, eſpecially when he ſaw ſo many children, whom nobody could provide food for. Inwardly he found them all pretty much reſigned, and moſt of them ardently longing to go to our Saviour. He viſited them continually, and kept an enlivening diſcourſe ſometimes in one tent, and ſometimes in another. Many of the current words of the day were delightfully applicable to their caſe, as: *I know that my Redeemer liveth*, &c. *We ſhall ſee him as he is. He ſhall change our vile body*, &c. But he himſelf was not long well, for a quotidian fever or ague ſo enfeebled him, that he could ſcarce walk with the help of a ſtick. Mean while he kept the Whitſun-feſtival with the few that could come to him, and preached on *Acts* ii. Soon after he was rejoiced with a viſit of Matthew Stach, who came lately with the ſhip, and was to accompany the catechiſt Ballenhorſt back, whoſe place of inſpection over the youths Matthew Knnz was come to ſupply. He came out of Moravia, and had been in Labrador two years ago. Now as ſome corpſes already lay above the ground, and more were expected, which could not well be conveyed far for burial, and yet they did not like to bury them in ſcattered places, therefore they looked out a ſuitable place for a burying-ground in Piſſiksarbik, conſecrated it on the 12th of June with prayer, and interred the three firſt corpſes, viz.

1.) Peter, a married man, who came to the brethren in 1745 like a wild lion, but was ſoon converted into a gentle lamb. His wife, the happily departed Sophia *, was baptized in Kangek long before him, and we may ſay that this her huſband was the principal, yet not the only prize ſhe won by her teſtimony and faithful perſeverance.

2.) Sibylla, a widow, ſhe was laid hold of in 1740 by the late Samuel Kajarnak's words, but was obliged to follow her huſband Tettarnak, the well-known angekok and murderer, twice to the north. But after his death ſhe came with her three children, and obtained the joyful

* See the year 1744, § 21. and 1751, § 7.

accom-

accomplishment of her wish, to live with the believers, to be baptized, and now to go to our Saviour.

3.) Martin, a child, a year old.

The other bodies had been carried to New-Herrnhuth; besides these, Joseph, a married man, had been overset by a sail and drowned. His two brothers-in-law were but lately buried, so that three own sisters entered into the state of widowhood pretty much about the same time, and many children became poor orphans.

Scarce a day past in New-Herrnhuth without a burial; nay once three corpses were laid in the silent tomb at one time. I shall mention some of them.

1.) The widow Veronica; she often wept about her sinfulness, but rejoiced that she had a Saviour that receiveth sinners.

2.) Mary Barbara, a blessed helper among the married women, a faithful mother and benefactress to the poor, a heart that adhered to our Saviour with tender affection, and one who imitated Mary by pondering every thing she heard in a calm and peaceful heart. In a letter of hers she says: "When I think of you, "my eyes run over with tears of love; and when I go "from hence, I shall rejoice with you in the eternal "state, where we shall behold our Saviour with his "wounds without intermission, and walk before his "face. I kiss his wounds, because I love them; and "I rejoice, though I am very poor and sinful, for I "know that my Saviour will think of my sins no more. "I greet you all, and you have me for your sister, "Mary Barbara."

3.) Andrew, an extraordinary sensible and useful helper and witness among his people. His discourses in the meeting-hall had something peculiarly agreeable and heart-affecting, and when he spoke with the heathen, it was attended with concern and cordial compassion at their ignorance and misery; so that they seldom went away without feeling something. He himself had a tender heart, and our Saviour's electing him, seeking him, bringing him on his arms to his flock, and letting him have pasture on his merits, was so great and important to him, that he could seldom speak of it without tears. This also was commonly the

subject

ſubject of his diſcourſes to his countrymen, and both they and the Europeans had a great love and regard for him. Two years ago he dictated the following words in a letter: "I hang upon and claſp our Saviour con-
" tinually in truth. He takes all pains to keep our
" heart as a clear fountain, even when we are ſcattered
" among the heathen. We are acquitted from pu-
" niſhment, becauſe our Saviour took it upon himſelf.
" O let us heartily rejoice every day in our Saviour."

They received an account from Piſſikſarbik, that ſome were again departed this life, and interred in the burying-ground there; however moſt of them recovered, and could lay in the needful ſtock of capelins. They kept alſo together, and followed the two helpers, to whom the miſſionary had committed the general inſpection when he took leave.

§ 7.

The beginning of July, moſt of them came back from the capelin-fiſhery, but many others were diſperſed in the iſlands and the ſound, and could not well come home for ſickneſs. The turf-labour, which takes up moſt of the brethren's time in this month, gave them an opportunity of viſiting them frequently. Moſt of them came home when they heard that the Lord's-ſupper would be adminiſtered, and it was found that their ſoul hungered the more after it, as they had partook of none ſince May; and many had found in the ſickneſs they were recovered from, how neceſſary it is to come into a true and cloſe connexion with our Saviour. The ſickneſs now began to ſlacken; however the following perſons, among others, departed in this month.

1.) Caroline, a very ſenſible young perſon, who was ſoon to have been confirmed for the Lord's-ſupper. She was with her mother and the reſt of her relations when ſhe grew ſick, expreſſed uncommon chearfulneſs under it, comforted her mother and her brothers and ſiſters that wept over her, and ſang herſelf into her happy ſleep.

2.) Wilhelmina, one of the booties that were gained on that perilous voyage from the north, 1746. She was a reſpectable diſciples of Jeſus, who as a poor ſinner tenderly

tenderly loved her unſeen wounded Friend, and like Tabitha, had a maternal compaſſion and active ſympathy towards all that were in need, eſpecially poor little children. Her little daughter, three years old, followed her an hour after, and was laid in the bed of earth in her arms; and a fortnight after, the remains of her huſband Noah were alſo depoſited in the refining earth. He likewiſe was a peaceful, uninterruptedly happy diſciple of Jeſus, and an uſeful helper among his nation. I find the following words of his: "My heart "leaps within me, becauſe my Saviour has accepted of "me. Though I have not yet ſeen his wounds, yet I "can never let them go out of my mind. Thanks be "to God, that my ſoul hath found a place of reſt there. "Now my joy in my Saviour will have no end."

This was the laſt that finiſhed his race by occaſion of the infectious diſorder that had reigned for three months. Yet towards the end of the year, his two children followed him, ſo that ſix perſons died out of one family. Thus in all thirty-ſeven perſons were carried off, and, except perhaps a couple of children, by this peſtilential diſeaſe. This made a great breach; yet no one repined at their entering into the joy of their Lord, which is ſo ardently deſired by all children of God, but rather rejoiced, though with a mixture of tears, that ſo many were again delivered from ſin and from all the calamities of the earth, and tranſplanted into everlaſting ſecurity and reſt in the wounds of Jeſus. The Ordinary of the brethren ſent from England his thoughts upon it to the miſſionaries in the following lines:

The many Indians happy end
(O what a play of grace!)
Doth many tears of gladneſs blend
With thoſe of tenderneſs.

That dreadfull'ſt thing in nature's views
Kept elſe, as *Paul* doth ſay,
All their life long, their minds obtuſe
Thro' bondage and diſmay.

That

That now they fly without recoil
To Jeſu's loving arms,
Demonſtrates, that his gladd'ning oil
Their ſpirit alſo warms.

§ 8.

Scarce any of the Europeans here or at the colony eſcaped this year without ſome diſorder or other; among the reſt, the factor Mr. Molzau ſtruggled with a ſevere ſickneſs, and recovered. Soon after he and his family went back to Copenhagen, and not long after that, he departed this life. He had been thirteen years at Good-hope, was a lover of Jeſus, and a particular friend of the brethren. His place was ſupplied by Mr. Lars Dalager, who before had lived as factor in Frederic's-hope. The preceding month the ſhip went to Fiſher's-Inlet, thirty-ſix leagues ſouth of Good-hope, where a factory was eſtabliſhed for trade. The brethren Matthew Stach and Michael Ballenhorſt, who went in her to Europe, took this opportunity to viſit the heathen at Fiſher's-bay.

Our Greenlanders, having been at the congregation-day on the 4th of Auguſt, now betook themſelves moſtly to the halibut-fiſhery at Kookœrnen, which turned out very poorly this time, on account of the miſty and ſnowy weather. The brethren viſited them frequently, eſpecially as about this time they buy many of theſe large fiſh of them, and ſalt or dry them, which is a third part of their proviſion. This time there was little to be got. At ſuch viſits, and at the reindeer-hunt, an opportunity often preſented itſelf to get hold of the hearts of the heathen, or at leaſt in the meetings appointed for the baptized, to which ſome heathen always came, to blow up the ſpark that lay in them before, or to ſcatter ſome new ſeed.

A pretty large number of Greenlanders came from Diſko on a viſit. A widow of their company ſtaid here, and three ſingle people came from the bay with the ſame view. An infant, and alſo a little girl, ended a ſhort but chearful life.

§ 9.

§ 9.

In September the Greenlanders catch the moſt ſeals in the ſound; in this month there was a great deal of ſtormy weather, which drove theſe creatures in abundance out of the open ſea between the iſlands, therefore the capture of the Greenlanders turned out very ſucceſsful, but the ſalmon-fiſhery of the European brethren was quite ſpoiled. However, they could contentedly brook their loſs, or repair it ſome other way, and thank their heavenly Father for the gifts he had ſo bountifully enriched the Greenlanders with, that the many poor widows and orphans might not ſuffer hunger and periſh, as is common among the ſavages. And yet they had ſo many poor to provide for, that they could this time ſpare no more than thirty-ſix barrels for the factor, which was but half the quantity vended laſt year.

The ſtormy weather alſo hindered the Greenlanders from coming in ſuch numbers as uſual to the Sunday's-meetings, nay only half of them could be preſent at the Lord's-ſupper and the enſuing congregation-day. The brethren viſited them the more, and kept meetings with them, and the heathen that deſired it. One of the helpers who had been hunting rein-deer for ſome time, came home with the joyful account, that he had ſpoke with many heathens in the upper parts of Ball's-River, who heard his words with pleaſure. Some days after, another came from the Amaralik-Bay, and brought the real bleſſed fruits of his teſtimony with him, *viz.* two families, one conſiſting of eleven perſons, and the other of three. They had lived one winter with the brethren fifteen years ago, but had kept aloof ever ſince, and now at laſt willingly ſubmitted to the gentle yoke of Jeſus. A woman died out of one of theſe families, in a fervent deſire after baptiſm. A ſervant of the factory brought again two women that were ſtirred up, to the Greenland congregation, from Piſſugbik. Two own brothers, whoſe ſiſters lived here before, came from another diſtrict to ſtay here. Thus many of the baptized drew moſt of their relations after them, and whoever once reſolved to live a while with the believers, to be inſtructed, and to forget the vanities of the Greenlanders, could not long withſtand the grace that prevailed in the Green-

land congregation, nor refrain giving themſelves up entirely to their Redeemer as his property. It was perceived in moſt of them, that, wild as they were when they came, ſtill the Holy Ghoſt had made ſome preparatory work on their hearts in one way or other; which they afterwards knew what to call, when they were quite thawed, if I may ſo ſpeak, or fully roused from their ſleep, and now better underſtood themſelves and the wonderful leadings of God in the light of Jeſus's wounds.

A ſon was born in this month to the miſſionary Boehniſh, and named *John* in baptiſm. Two children and a widow went over into a happy eternity. The latter, *viz.* Anna-Catharina, was a communicant and a handmaid of Jeſus. The time ſhe lived in the married ſtate with her happily-departed huſband Leonard, was ſhort, but agreeable and happy. After the birth of her firſt child ſhe fell into a conſumption, and this terminated in her final releaſe, which ſhe ardently waited for.

§ 10.

In October the Greenlanders remitted their toils, and dropped in one after another to repair and re-occupy their winter-houſes. Then their public and ſelect meetings came again into compleat order, and the labourers could join counſels with the Greenland helpers for the benefit of the congregation. Their principal deliberations this time referred to the families that had loſt their heads and providers. If there was a grown ſon ſtill left in a family, he had the maintenance of his mother and his brothers and ſiſters aſſigned him. Other riſing children were diſtributed in other families, to be trained up to the Greenland manual occupations. But thoſe that could not yet ſerve in the families, ſtayed ſtill with their mothers; or if the poor children were bereaved of their mother too, they were given in charge to ſome other Greenland ſiſters to be educated, and if there were any ſucklings, they were obliged in their turns to nurſe them too*. It may be eaſily imagined, that notwithſtanding

* There is nothing that the Greenland mothers are ſo covetous in, as the point of giving ſuck, and it is becauſe their own child may have no rival

ſtanding all the willingneſs of the Greenland families, in which thoſe that were not rich often put to ſhame thoſe that were, yet the miſſionaries muſt have had trouble enough. Their finances alſo were drawn upon from various quarters; for chriſtian compaſſion called upon them to clothe ſome poor children, and to provide boats and utenſils for many boys, that they might learn to provide anon for themſelves and theirs, ſo that no one might lie a burden upon the reſt. For our brethren had neither will nor ability to maintain a parcel of poor people, whom they had neglected to train to labour in their youth, at the expence of their good friends; but choſe rather to ſpend ſo much upon them in good time, as would enable them once to work with their hands, and to provide for themſelves and others.

A couple more heathens came to ſtay here, but they were of the helpleſs ſort, who were obliged to live on their friends. Among the five perſons that departed this life in this month, were four boys *, who began to bring in ſomething, and this enhanced the brethren's burden with regard to the reſt. But they were habituated to hope and believe where nothing was to be ſeen, nor was their hope ever yet put to ſhame.

On the communion-day this time, an agape and *pedilavium* were held, as was cuſtomary directly after their entering the winter-houſes, becauſe the brethren then can ſpeak with all of them, and remove any thing amiſs that had occurred. The next day the ſick had their portion of the holy ſacrament carried them in their houſes. Then they ſpoke with the reſt of the baptized, and laſtly took a view of the unbaptized and the new inhabitants, and wrote down and arranged them for inſtruction. The

rival in the love and nouriſhment of their boſom. In this caſe there is no thought of compaſſion from a Greenland woman; ſo that there is no other alternative for an unfortunate father, that cannot bear to ſee the lingering death of his motherleſs infant, than to bury it alive directly, becauſe he can procure no proper aliment to ſuſtain its feeble nature. Therefore the reader may be aſſured, that it is no ſmall conqueſt of grace, when a baptized Greenland woman ſuckles a ſtrange child.

* One of theſe was Hoſea, a boy thirteen years of age. The account of him ſays, that he had a tender heart towards the wounds of Jeſus, was always chearful, took great delight in reading and writing, and was like a ſchool-maſter for the little children in the Greenland houſe. In his ſickneſs he ſang conſtantly till he expired.

whole number of the latter, great and small, were above seventy souls.

The Greenlanders went still abroad diligently to catch seals, and though they were often overtaken by storms, where many a one lost his boat, yet they all escaped unhurt. Such a storm surprised the traders between Good-hope and Fishers-Lodge; they went out with two boats to buy blubber, and one of the boats was overset and a man perished. The rest caught hold of the keel of the overturned boat, and two hours after were saved at the last crisis.

§ 11.

In the beginning of November the classes were renewed with 324 persons, and the school prosecuted with thirty children. The helpers gave the missionaries joy, by an account of the good inspection some of the parents had over their children, when they were not at school. They also heard that the new inhabitants were very much pleased with their residence here, did not like to lose one meeting, and expressed themselves so in their classes concerning the desire of their hearts, that they could entertain good hopes that one and another of the catechumens might soon be baptized. When the brethren came to speak with them, they found that the report of the helpers had good grounds, and accordingly on the ensuing congregation-day they received three persons among the candidates, and at the Lord's-supper three baptized were confirmed for the enjoyment of it the next time.

Now and then some heathens came from Kangek on a visit; and one family of four persons were brought hither from the sound, who had long had a desire to come nearer to the believers, but they could not gratify it till the tragical death of the head of their family, who was murdered by the heathen in pursuance of an accusation of sorcery.

A baptized woman of the colony also came, and begged leave to stay with her friends here. But she was sent back with the answer, that according to an agreement made, they could not receive her without a written permission from the pastor who had the care of her soul.

Two children deceased in this month. One of them was the boy Ezra; he was a very lovely child, in whose

hear

heart the baptiſmal grace diſplayed itſelf in an uncommon manner, and gave hopes of his turning out well. He was the laſt that departed this life in this year.

Some convinced heathens came from Fiſhers-bay on a viſit. One of the traders there endeavoured to do good among the Greenlanders, and begged for ſome tranſlated hymns, which he would read to the perfectly ignorant heathen, who had however a deſire to learn ſomething: for he had perceived that they readily learnt by heart the little ejaculations in rhyme, and that the hearts of many heathens in this country have been prepared by them for the fuller embracing of divine truths. Accordingly the miſſionaries ſent him ſome verſes eaſy to be comprehended, and containing the grand truths of the chriſtian religion: and by this means the foundation was laid to our acquaintance with the heathen of thoſe parts, and to our blooming Greenland congregation now gathered there. The verſes they ſent, were: "O Jeſu Chriſt, "all praiſe to thee,—that thou vouchſaf'dſt a man to be, "&c. The world's Creator ſovereign—aſſum'd a ſer- "vant's body mean, &c. O wonder far exceeding— "all human pow'r and ſenſe,—heav'n's Sov'reign was "ſeen bleeding,—to wipe off our offence, &c. I have "nought worth the giving—to thee, while here I'm "living, &c. Thy five dear wounds torn wide for "me,—my rock-holes and my refuge be, &c. The "ſoul of Chriſt me ſanctify, &c. O Jeſus Chriſt, thou "only Son—of thy celeſtial Father, &c. In thy blood, "ſhed for me,—I will baptized be, &c. Haſte, Lord, "within my worthleſs heart,—to form thyſelf a ſhrine;— "for me a poor and ſinful worm—thou ſhed'ſt thy blood "divine, &c. Lord Jeſus Chriſt, thy death, &c. How "do you think it then will be,—when Chriſt ſhall come "in majeſty?—perhaps we then ſhall fear!—O no, the "tears will freely flow,—we at his feet ſhall fall down "low—and ſay, dear Jeſus, here we are."

§. 12.

This year there were no ignorant heathen to viſit and inſtruct, becauſe not one Southlander took up his abode in the iſlands this ſummer, which they uſe to do almoſt

every year when they ſteer northward, and becauſe all that came back from the north, went directly further ſouth, for fear of the ſickneſs among us. However, the few old inhabitants of the iſles were viſited, becauſe there were ſome ſouls laid hold of among them. Such a viſit is recorded as follows.

"Dec. 2, we and ſome Greenlanders went to ſee "the heathen in Kookœrnen, and landed on an iſland "near three houſes. Milluktuarak received us in his "houſe with joy. We ſpoke every day with him and his "houſhold, and kept every evening a meeting for our own "people, when the heathen might alſo hear if they "would. Some were very attentive, and it might be "ſeen by their wet eyes that the word of Jeſus's ſuffer-"ings had ſtruck their hearts. As it changed to bad "weather, we were obliged to ſtay five days with them; "they were not tired of us, but ſhewed us all kindneſs. "Our Greenlanders talked a good deal to them too, "which was a bleſſing to them. The 7th, we recom-"mended them to the grace of our Lord, and exhorted "them to apply every day to our Saviour, who would "gladly be near to them even in this remote place, and "therefore they ſhould intreat him for ſalvation in his "blood. Then we went to Kangek, and lodged with "our old acquaintance Tuſſillartok, the late Samuel's "brother-in-law. We ſpoke with the whole family, "but his ſon Siuana in particular entered into an eſſen-"tial diſcourſe with us about his heart. The 8th, we "viſited further north, and brought one of our bap-"tized with us, who had nurſed his ſick brother all the "ſummer till his death, and by this opportunity had "won his ſiſter, who now went with us. We came late "and in great danger to our former quarters again; "mean while ſome of the traders were come there. We "kept a diſcourſe to the heathen, and laid them in "prayer on the heart of him who had purchaſed them "with his blood. The 9th, we ſet out on our return. "The above-mentioned Siuana with his family, and "two ſingle women, went with us. There are only "ſeven ſmall houſes in Kangek this winter, and very "few people in compariſon to former times. Thoſe "who were prompted by a deſire after our Saviour, ga-

"thered

" thered round us directly, to see and hear what our " Saviour does for his people."

The last congregation-day of the year fell on the 15th of December. Letters were read from the Negroes in St. Thomas's and the Indians in Pensylvania, and were heard with great impression. Some of the young people staid in the hall between the meetings, and exercised themselves in singing. The sermon was on *Eph.* i. 7. *In whom we have redemption through his blood*, &c. After reading and illustrating the bible-lesson, six catechumens were received among the candidates for baptism. The litany made the conclusion of this blessed day, as usual on Sundays.

As the Greenlanders are wont to treat one another about the solstice, in order to express their joy at the return of the sun, ours were allowed on the 22d of December after the Sunday's preaching, to have a meal together in fellowship in four houses, at which however all the usual merriment and riot of the heathen was dropped *. This is what we may call the Greenlanders new-year. As the feast of Christ's circumcision, and the consideration of the name *Jesus*, falls upon the common European New-year's day throughout all Christendom: so the brethren have combined the consideration of the heart-affecting history of the apostle Thomas, according to *John* xx. 24—31, ordinarily fixed to the 21st of December, with this new-year of the Greenlanders; and at these festivities of our baptized, the reader may believe, that more is spoke of the wounds of Jesus, than of the sun. *Blessed are they that have not seen, and yet have believed.*

The Christmas festival was celebrated in the manner often described before. On the third holiday all the catechumens had a lovefeast, and the longing of their hearts was spoke about. The 28th, being Innocents-day, there was a truly lively catechisation with fifty-four little boys and thirty-five little girls. There were some stirred up heathens from Kangek present at the

* Some of our people being once invited by the others to the Greenland sports, they answered: " You know, that we have quite other sorts of " pleasures, viz. our Saviour and his passion. This pleases us, though it " does not please you. Your vanities suit your taste, but they do not suit " ours," &c.

Chriſtmas-meetings, and according to the relation of the helpers, they were laid hold of anew.

The new-year's vigil was begun with a diſcourſe on *Pſ.* xix. 1—3, and then the works of God in this place were brought to remembrance to his honour. This year forty-eight ſouls have been incorporated into the congregation by holy baptiſm, and thirty-eight heathen came to tarry here, four baptized have been admitted to the holy communion, four pair married, eleven boys and five girls born, and fifty-ſeven ſouls have been tranſlated to their eternal home. At the paſſing out of one year into another, their particular thanks were rendered for all this; for the recovery of ſo many ſick, when ſcarce one remained uninfected; for the faithful care of their heavenly Father in their outward need, when their beſt providers lay ſick in the beſt providing-time; for the bleſſed progreſs of the goſpel, and the powerful proofs of the bleſſed Spirit's influence on the ſouls at the public meetings and in private life; for the reſt from without; for the kind guidance and preſervation both of the miſſionaries and Greenland helpers in their frequent viſits to the heathen; for the bleſſing conſtantly reſting on their witneſs among the heathen; and for all that had ſlipped the memory, notwithſtanding the fulneſs of the heart: I ſay, for all the ſpecified bleſſings, the holy Trinity was thanked and praiſed on their knees with innumerable tears and unutterable aſpirations; they alſo implored the continuance and increaſe of grace, and eſpecially the daily near preſence of the Head and Lord of the congregation in his wounds glory; and laſt of all the congregation was reminded of the firſt word of the paſt year: *O my people, remember now,* [ſuch and ſuch paſt circumſtances,] *that ye may know the righteouſneſs* (goodneſs) *of the Lord.* Mic. vi. 5.

THE TWENTY-THIRD YEAR, 1755.

§ 1.

MIchael Ballenhorſt, who came to New-Herrnhuth with the new houſe in 1747, and as he very ſoon learnt the language, was appointed catechiſt; went laſt

laſt year on a viſit to Europe. He went firſt to England, where the Ordinary of the brethren then was; there he was ordained a deacon in the brethren's church, and afterwards viſited the congregations in Germany. In Herrnhuth he was joined in marriage with the ſingle ſiſter Dorothy Teicher, who came out of Moravia, and ſoon after ſet out on his return to Greenland. He got *Peter Rudberg* for a companion, and came to New-Herrnhuth after a voyage of ſix weeks.

The ſhip ſoon proceeded further to ſettle a new colony at the place called Zukkertop, ſixty leagues north of Good-hope. Afterwards the Daniſh catechiſt Berthel Larſen went thither to inſtruct the heathen; he had been ſixteen years at Good-hope. The ſhip touched again at Ball's-River in its return, and took to Europe the hitherto deacon in outward matters John Soerenſen, his wife, and four daughters, belonging to him and the other two miſſionaries, who at their repeated requeſt had obtained leave to have them educated in the nurſeries of the Unity. Till his return, the newly-arrived Ballenhorſt took the charge of the external diacony, entered alſo on his poſt as the neareſt aſſiſtant to the two miſſionaries, and endeavoured to introduce his fellow-traveller Rudberg into the language, and the inſpection over the Greenland youths.

§ 2.

As to the Greenland congregation, it proceeded this year with bleſſing, without any particular alterations. Their manual employments were directed by the ſeaſons of the year and circumſtances of the weather; in which is diſplayed, even in theſe moſt remote and ſteril parts of the world, the wonderful hand and wiſe providence of the Creator. For having this year ſuch a mild winter, that it often rained in January, and was not colder than in ſummer, it cauſed a ſcarcity of ſea-fowl, which flock only in the ſevereſt cold between the iſlands, but on the other hand they were ſupplied with a good number of ſeals, which are generally rare at this time of the year; although, in catching them, the exceeding ſtormy weather expoſed them to frequent dangers, in which three this year loſt their lives; and one was forced to endure out the ſtorm a whole night in his kajak upon a ſmall rock,

rock, the high waves oft-times beating quite over him, which carried away his ſeal and all his tackling. No ſevere cold ſet in till March; which was then accompanied with ſuch furious tempeſts, as did much damage to the dwellings, and raiſed the ſea to ſuch a degree, that ſeveral womens-boats and kajaks, with their tackling, were carried away from land by the waves. And in April, a ſudden thaw enſuing, and the deep ſnow being put in motion by the abundance of rain that attended it, the quite new church at the colony was in the utmoſt danger of being ſwept into the ſea, by the water and ſnow together forcing their way into it, whereby all within was thrown on heaps, without the poſſibility of coming at it to ſave the leaſt thing.

About this time the Greenlanders took their boats and tents and reſorted again to the neighbouring iſlands to provide their ſuſtenance, after they had ſpent the Eaſter-holidays all together with bleſſing. At Whitſuntide they all returned again, celebrated the feſtival with joy, and then, like good children, harmoniouſly diſpoſed themſelves to go to the capelin-fiſhery all in a body together, becauſe there were very many widows and ſingle perſons, who had no boats nor families, and therefore were obliged to be interſperſed among the reſt, in order to be enabled to procure their ſuſtenance alſo. The brethren write,

"It was a particularly happy and bleſſed Whit-"ſuntide, and we had cauſe to bleſs the Spirit of the "Lord for preſerving our Greenlanders together in one "mind in theſe hard times of great poverty among many, "and for now making them ſo willing to go out in fel-"lowſhip, and to aſſiſt one another." On Whitſun-Tueſday, being the 20th of May, after an affecting farewel, they ſet off, under the inſpection of a miſſionary, with twenty-ſeven women's-boats to Piſſikſarbik, and the accounts received of them from time to time, were agreeable. They loved one another like children, learnt to bear one another's burdens in all difficult circumſtances, hearkened to their teacher, were abundantly bleſſed in externals, and all well in health; and at their mattins and even-ſong the Lord owned them as the ſheep of his paſture. This was found to be ſo in fact, on their

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being ſpoke with, at their return, previouſly to the holy communion, to which moſt of them came with humbled, hungry, and chearful hearts. And the Head of his body owned his members.

They then ſeparated again, as uſual, to their ſeveral providing-places, and were viſited from time to time by their teachers. At the uſual time the greateſt part came to the holy communion, and the neareſt at hand to the ſunday's meetings, when they brought alſo the children, born abroad, to be baptized.

§ 3.

In the mean time there were not wanting heathen, who viſited at New-Herrnhuth, and attended the meetings or even a baptiſmal ſolemnity, of which they always carried an impreſſion away with them. Eſpecially in ſummer many Southlanders came to viſit, in their way to and from the north. As ignorant and unpoliſhed as theſe people were, ſome of them were deſirous of hearing ſomewhat; and though, to all appearance, they went away as they came, yet all was not to be looked upon as labour in vain; ſince former experience has ſhewn, that in many, ſeveral years were required, before the ſeed of the word of God could ſpring up, and ſo far change their minds, as to make them only determine to live with the faithful, and quietly attend to the work of grace. One of theſe people ſtayed immediately, and many reſolved to live in the neighbouring iſlands; where they might be come at, and ſpoke more cloſely with.

It was obſervable, that generally a deſire after ſalvation aroſe firſt of all in the children. This year afforded many inſtances of it, and the merchants found, on their travels about their buſineſs, children, whoſe parents were entirely heatheniſh, and yet they could repeat and ſing ſeveral verſes, and they wept at their departure, that they could not go back with them to the believers.

Neither did the annual diſperſion of the Greenland brethren among the ſavages ever fail to be a means of gaining many ſouls. They did not indeed force the matter upon them, as formerly, but whenever they were deſired, or but the leaſt occaſion was given them, they delivered a teſtimony of what they had experienced. Where-

ever

ever a company of baptized had pitched their tents together, one of the helpers uſed to keep their morning and evening-meetings, to which the heathen were admitted. The factor was full of his pretty accounts how things went at thoſe times; for on his travels, he lodged a night with our people, and was preſent at their evening-meeting. The Greenland helper ſpoke in a ſimple but edifying manner, and chiefly of himſelf, how happy he was in the converſe with our Saviour, and, on the contrary, how painful it was to him immediately, if he had not an abiding ſenſe of him at all times and on all occaſions in his heart. He then gave a word or two of exhortation to the reſt, who lent a very attentive ear. Their devotion, and eſpecially their ſinging, pleaſed the factor very much.

It is a great pleaſure to the Greenlanders, when ſometimes one of their countrymen keeps a ſimple diſcourſe to them. They are particularly attentive on ſuch an occaſion, and a teſtimony to ſome ſuch purport as this: "Behold with your eyes, how that I have had but little "labour, and have gotten unto me much reſt," (*Eccluſ.* li. 27.) gives great weight to the exhortations of their foreign teachers, whom the heathen would willingly look upon as a quite different claſs of men, and leaves them no manner of ſubterfuge.

§ 4.

But we are to form no other conceptions of the diſcourſes which the Greenlanders keep, both abroad, and, during the winter, about twice a week in the hall, but that they are ſimple confeſſions and declarations of their own ſtate, going from the heart to the heart; although ſome are at no loſs to ſupport their propoſition with a text or two from the Bible, and to introduce likewiſe ſtrong exhortations, or, according as circumſtances require, ſerious reproofs. Their chief topic is the paſſion and merits of Jeſus, and how men may experience the forgiveneſs of ſins in his blood, and grow and advance in the ſaving knowledge of Jeſus Chriſt, or in daily communion with him. They ſpeak of theſe things from their own experience, and that with an ingenuous acknowledgement of their own defects, which has a better

effect

effect upon their people, than if they were to alledge well-meant, but ill-applied ſcripture-illuſtrations, the produce of laborious ſtudy or conceited wiſdom, ſuch as is not to be looked for among the Greenlanders; or than if they were to aſſume a nauſeous ſelf-ſufficiency, and reprove matters which the hearers could retort upon themſelves.

But little of their diſcourſes is noted down, as the writer often had not time for it juſt then, and ſo forgot the beſt part*; yet ſo much we ſee, that after the manner of all ſimple, perhaps I ought to ſay, all original nations, they make uſe of ſimilitudes. Thus when they were once going out among the ſavages, one of them ſpoke as follows: "They ſhould take notice how the "ſervants ſet off the hall, at a feſtival, by ſtrewing ſand "about. Thus, wherever they came, and were ſcat-"tered about like ſand, they ought to adorn the doc-"trine of our Saviour in word and walk, and endeavour "to ſcatter ſomething into the very hearts of the ſava-"ges; by this means they might keep a daily feſtival to "our Saviour." Did the Greenlanders know any thing of the uſe of ſalt, or had ever ſeen corn ſowed, this Greenlander would perhaps have made uſe of the ſimilitude of ſalt, or of the ſower, according to *Matt.* v. or xiii. If one of them would exhort his people to a true deſire after our Saviour, and to an unintermitting purſuit after grace in his blood, he uſes the compariſon of ground parched and chapt by the heat of the ſun, and of the refreſhing rain; or of gnats, which cannot be kept off from ſucking blood from men; or of children, who, as ſoon as they awake, cry for food.

The oft-mentioned Daniel, once began his diſcourſe in this manner: "My dear brethren, when children "get up, they ſay to their parents: I am hungry or dry, "and the mother cannot forbear giving them what they "want. Juſt ſo does our Saviour deal with us, if our "hearts do but at all times hunger and thirſt after him. "He has ſaved us with his blood. What ſhall we do

* This reaſon has alſo been alledged to me, that the Greenlander, in uttering the conceptions of his mind, has often ſuch an unuſual way of joining many words and ideas in one, that this one word muſt in German be largely paraphraſed, and yet the true ſenſe cannot be fully expreſſed.

"unto

" unto him? or what return ſhall we make him for it?
" None, but continually to look to his wounds, and
" let the heathen know what he has done for us." &c.

Another time he ſaid: " Ye are ſenſible what an ab-
" horrence we have for the blood of the ſlain, and, if
" any of it ſhould fall upon our clothes, we ſhould
" waſh it clean out, or throw the garments away. But
" we are quite otherwiſe diſpoſed with regard to the
" blood of our Saviour. It ſhall be our ornament,
" whenever a good portion of it falls to our ſhare. Oh!
" if we have but once got a taſte of this precious blood,
" it is of ſo ſweet a ſavour to us, that we cannot regale
" ourſelves enough with it," &c.

The ſame perſon, in ſome letters, expreſſed himſelf thus: " I have been this ſummer hunting rein-deer;
" and while I was wandering about in the wilderneſs, I
" prayed our Saviour to lead and guide me with his
" grace. For I know that I am a poor and wretched
" man, if he is not continually near me, giving food to
" my ſoul out of his wounds. My faults and infirmities
" are numberleſs; but my Saviour knows them all, for
" he knows my heart; and therefore I at all times ad-
" dreſs him as a ſinner. Thus the holy Spirit directs my
" heart to his wounds, and I feel that our Saviour loves
" me, who always chuſes none but the pooreſt of men.
" Therefore I need not be ſorrowful. — — I will now
" tell you my deſire: You know, how children are to-
" wards their parents; thankful and obedient. Juſt ſo
" would I be towards our Saviour. I am alſo ſenſible,
" that I have had two ſorts of life; the firſt was in per-
" fect darkneſs; but, our Saviour having ſought and
" found me among the ſavages, I now live, in his light,
" in his blood — When we are ſenſible of our wretch-
" edneſs, our eyes flow with tears: but when we ſet be-
" fore us our Saviour on the croſs, we cleave to his ſide,
" as the nepiſet-fiſh to the ſtone *, and all the time we
" retain a ſenſe of our own wretchedneſs. Here have
" you the thoughts of my heart."

§ 5.

Beſides the journeys which their ſeeking of proviſion, or the viſitation of their own Greenlanders while abroad,

* See B. II. §. 10.

gave

gave occaſion to, and which chiefly fell out in ſummer; the brethren went twice to viſit the heathen expreſly, in ſpring and autumn. The firſt time, they baptized the child of a believing couple, after a diſcourſe upon the words: *I ſtand at the door and knock*, &c. delivered chiefly with a view to the heathen. Afterwards they ſpoke a good deal in a more particular manner with them. This was in Kookœrnen. But they came to Kangek at a wrong time. Several boats of Greenlanders were juſt preparing to remove their quarters, who viſited all the places where they had before lived, and joined with thoſe that ſtayed behind, in bewailing all who had died during their ſtay there.

At the laſt viſit, beſides women, to help to row, four of the Greenland helpers went along with them to Kookœrnen. "The heathen (ſay they) received us "kindly. Upon our entering into converſation with "them, a man pleaded his ignorance as an excuſe for "himſelf. This gave occaſion to a diſcourſe concerning "Jeſus, the true light, that will lighten every man and "ſave them by his blood. Some very pretty children "were there, to whom it was a pleaſure to have to do "with us, and it would have been a greater pleaſure to "them had they been allowed to go with us. The "next day I let our Daniel keep a diſcourſe. He teſti-"fied with great freedom, that he was formerly equally "blind and dead, and yet full of dread for futurity; "but that ſince he became acquainted with his Re-"conciler thro' blood, he was very happy; and this "he could not conceal, but was deſirous of declaring "it to every one, in hopes that others may learn wiſ-"dom alſo, and have their eternal welfare at heart. "The heathen were very attentive to what he ſaid. "Oct. 29, we went to ſome other houſes, wiſhed "them the peace of God, and where they received us, "we ſpoke of the love of our Saviour towards all men, "and eſpecially towards them in this their day. A "woman was very attentive, and ſpoke every word after "me. She ſaid to the Greenland ſifters, that ſhe had "alſo formerly ſome ſenſe of our Saviour, but had now "loſt it, and wiſhed much to be with us, in order to "ſeek again what ſhe had loſt; but her huſband had yet

"no

" no mind for it. The 30th, we were obliged to lie ſtill " becauſe of the ſtrong wind, and had an opportunity to " ſpeak a good deal with the heathen. The 31ſt, we " returned, and had ſuch a high ſea, as if the waves " would ſwallow us up, but we got home ſafe and " well."

Moreover the brethren were invited both by the traders and the Greenlanders in Fiſher's-bay to viſit them, and rather ſtill, to live there. Many of the heathen of thoſe parts, in their paſſing to and fro, had a deſire excited in them to be acquainted with our Saviour and to be baptized, partly while they were in New-Herrnhuth, and partly in places where they had ſojourned, in company with our Greenlanders; and their deſire was increaſed by the forementioned hymns: but no viſiting, much leſs living there, was to be thought of for the preſent.

§ 6.

In the mean while the Greenlanders were again moved into their winter-houſes, rich in God's temporal bleſſings, (of which they were again able to part with a conſiderable quantity, to every body's ſurprize,) and full of hunger and deſire after the word of life, which was particularly obſervable on Sundays, when the hall was by far too ſmall, eſpecially at the meeting for the litany; ſo that, notwithſtanding the cold, the hot fumes in the hall rendered it almoſt inſufferable. This made it neceſſary for the children to ſtay away; but as they did not like to loſe this bleſſed part of divine ſervice, it was performed with them the next morning, inſtead of their uſual catechiſation. Their ſchools were alſo ſet on foot again, and the three miſſionaries ſo divided the buſineſs between them, that one taught the boys to read, another the girls, and the third the grown perſons to write. The catechiſations and ſinging-ſchools were kept with the young people of both ſexes, at certain times, by each alternately. One of the biggeſt ſchool-boys once wrote to his maſter the following letter: " As I feel in my heart, that I am a poor " ſinner, I often pray thus: Dear Saviour, give me " continually a deeper ſenſe in my heart, that thou haſt " died for me on the croſs. It is faſtened in my mind, " that blood and water flowed out of thy ſide. This I

" cannot

" cannot poſſibly forget, while I am here upon earth.
" O! how happy and bleſſed are the communicants,
" who have often their particular meeting with our Sa-
" viour. This I write with tears."

Beſides the bleſſing reſting upon the meetings of the whole congregation, and of the ſeveral choirs, a particular bleſſing reſted upon the little companies, called bands. In ſuch free heart's-converſations between people of like ſort, the inmoſt longing of the heart was often beſt diſcovered. The catechumens longed for baptiſm, as they did not only hear, but ſee that it muſt be a happy life, for a perſon whoſe " heart was ſprinkled from an
" evil conſcience, and his body waſhed with pure
" water," to have a right to rejoice in the communion with the body of Jeſus. The baptized, not yet admitted to the Lord's-ſupper, ſhewed a deſire to be partakers of this grace; and nothing could be more painful to the communicants, than to be obliged at any time to forego this exalted good. A particular grace was perceptible this winter among the young men, and eſpecially among the boys, and there was ground to hope that the riſing generation would be an honour to our Saviour and a joy to the congregation.

§ 7.

A pretty conſiderable number of new inhabitants came hither, and ſcarce a month but brought ſome. There were a couple of families, who were ſome time ago ſtirred up at the viſit made by two Greenlanders to the north. The greateſt part were people, who have lived a long time in the neighbourhood, and could not enjoy their wiſh till one or other, who till now had kept them back, was gone off the ſtage. Among the reſt was an old widow, of whom nothing particular was known, but that ſhe had once been buried, and after two days came to herſelf again. She gave a relation of her dead-ſleep with many ſtrange geſtures; the brethren took occaſion from this, to tell her about the Shepherd, that leaped into the jaws of death, to free and reſcue us from this monſter. She was not a little aſtoniſhed, that God loved men in ſuch a manner, and ſhe afforded hopes of our

ſeeing her, or at leaſt her children, one time or other, obtain ſalvation.

Twenty eight of the catechumens, and eleven children, were made partakers of baptiſm. Among them were two men, who had lived with the brethren in the year 1739, but had ever ſince gone aſtray, and were now filled with ſhame and joy, that this grace was ſtill vouchſafed unto them.

§ 8.

On the other hand thirteen baptized happily departed this life. Among them the following are worthy of notice:

1.) Jehu, *alias* Kuanak, a prize which the late Samuel Kajarnak brought with him, in the year 1741, out of the ſouth, being his brother's ſon. Our Saviour ſoon drew near to his heart, he was a real joy to us, and according to his meaſure of knowledge, a bleſſing to many heathen, eſpecially the children. But the next year he was obliged to go with his father to the north. At taking leave we fell upon our knees with him, and he prayed ſo movingly, that we ſhed numberleſs tears together. After his father's death, he returned a cripple, but yet got ſo far cured, that he could go in his kajak. He was ſoon made partaker of the church-graces, had a ſimple child-like heart, and amidſt all the heavy circumſtances of his ſickly body, was always chearful. He once wrote thus of himſelf: "I poor cripple am heartily poor, but "our bleeding Saviour with his wounds is become my "comfort, beſides which I have none. Whenever I "think on this, my heart rejoices. Of my ſelf I "ſhould never have obtained comfort; but he himſelf "has fixed my thoughts and ſenſes upon his wounds. "Therefore I conſtantly cleave unto him, and becauſe I "am ſo poor and wretched, I will ever hide myſelf in his "wounds."

2.) Auguſtina, a chearful heart, and likewiſe a very ſenſible helper, beloved and honoured by all her ſiſters. The time of her tedious ſickneſs, the conſequence of a miſcarriage, ſhe ſpent in ſuch a bleſſed manner as incited every body to viſit her, and be refreſhed by her joyful expectation of her Bridegroom.

3.) Joſeph,

3.) Joſeph, an extraordinary fine child, ſeven years old, which had been under a concern for two years about baptiſm, and often made his deſire known with tears, was baptized on his ſick bed, and thus went clean-waſhed to the bleſſed hoſt arrayed in white robes.

A man among the catechumens departed this life, before he could be baptized; yet comforted through the wounds of Jeſus. The brethren afterwards learnt from the people of the houſe, that ſhortly before his departure, he gave an account of our Saviour's appearing to him with his wounds, and ſaying to him: "I appear to "thee for this reaſon, that thou mayeſt ſee and believe, "when thou comeſt to me, that it is I."

As pleaſing as it is to ſee ſouls go home to their Redeemer, it was nevertheleſs as afflicting, that this year three brethren loſt their lives in their kajaks, one of whoſe bodies was only found, who, under water, had crept out of his kajak, and tied himſelf faſt to it, that he might be found and buried. Their names were:

Iſaac, an uſeful helper, and particularly worthy of love and confidence, becauſe of his ſteady and invariable diſpoſition in all circumſtances.

Enoch, a poor weak mind, but one to whom our Saviour ſhewed great mercy, and took him away at the right time into a ſtate of ſafety, ſeeing his heart was never in ſo good a ſituation, as at preſent.

Salmah, a ſingle brother, a ſtill and happy ſoul. For ſome time a particular work of grace was apparent in him, which made him ready for his happy releaſe.

There was in general this year a great deal of ſtormy and dangerous weather. Four European brethren were once detained at an uninhabited part of the country by a ſtorm, which laſted three days, and could have no proviſion ſent them. However they could go by turns ſix miles over land to the Greenlanders in the ſound, and thereby ſave themſelves from famiſhing. And in October nine Greenland-women going to a diſtant uninhabited iſland to gather bilberries, were driven by a hard ſtorm in their boat into the ſea. But they were ſeen at the right time by ſome ſavages paſſing by, who carried them to their houſes, and took good care of them, till they could be fetched away.

The twenty-fourth Year, 1756.

§ 1.

I *Will give peace in this place, ſaith the Lord of hoſts*, Hag. ii. 9. This was the promiſe which the brethren in a particular manner received from the bible, the beginning of this year, a time of ſo great diſturbance in almoſt all other parts of the world; and it had its accompliſhment, in their place, both in a temporal and ſpiritual ſenſe. The *Amen*, the *faithful and true Witneſs*, (which were the words prefixed to the little text-book, containing the ſayings of our Saviour) owned his poor lowly little flock out of the Greenland nation, (which, wretched, void of outward comelineſs, ſmall, defective, as it was, was yet his, and that was all it deſired) I ſay, he owned this little flock, according to the gracious good pleaſure he has in his reconciled children of men, at the very firſt entrance of the year in the moſt holy ſacrament of his body and blood; and, throughout the whole, one ſabbath after another, in his word; and one month after another, both on congregation-days, and, in particular, on communion-days, in the holy ſacraments of baptiſm and of the Lord's-ſupper; nay, in all its daily meetings, and in the ſilent converſe of every hungry ſoul with her unſeen Friend.

Indeed at the beginning things did not ſeem to proſper rightly with the catechumens; and the 6th of January being the day of the manifeſtation of Chriſt to the Gentiles, which was always wont to be a great baptiſm-day, paſſed this time without this ſolemnity. Yet after a ſermon upon the words, *A Light to lighten the Gentiles*, a particular meeting was held with fifty-five unbaptized, at which many diſcovered a great deſire after our Saviour and baptiſm; nay, a widow could not ſleep the night following, and, as ſhe ſaid, was obliged to get up and go out, to weep before our Saviour for the haſtening of this grace. The greater was the joy, and the more the thankful tears both of teachers and hearers, that on Jan. 19, being the memorial-day of the Greenland-miſſion, they could aſſure fourteen catechumens of the

nigheſt expectation of baptiſm, by reception among the candidates. The word of the day: *Thou ſhalt remember thy ways, and be aſhamed*, gave occaſion to recollect with joy and ſhame, what the Lord, theſe twenty-three years, had done for this wild and waſte place, on which a temple of God of living ſtones now ſtands, and how richly he had comforted the congregation for the laſt difficult years, healed the hurts, and repaired the breaches and had brought every thing temporally and ſpiritually to a happy iſſue.

§ 2.

"We thank him, weeping at his pierced feet,—for "nought ſo much, as his atonement great." But yet external well-being was no ſmall excitement for offering him thanks and praiſe. In the ſpring was again a great famine among the heathen. Mr. Dalager the factor having been at Kellingeit on the blubber-trade, a place lying twenty leagues to the ſouth, and generally abounding with ſeals, brought nothing but the lamentable news of people periſhing with hunger; indeed he brought too a particular preſent for the brethren, viz. a deſerted little girl, whom the ſavages, for want of food, had twice laid in a diſtant cave, to avoid ſeeing her die for hunger; but on finding her ſtill alive, when they went two days after to ſee after her, they caſt her quite naked into the ſea. And as even the ſea would not be her grave, a man* touched with compaſſion, but able to give her nothing, laid her in an empty ſtore-houſe. Preſently after came the merchant, and hearing the affair, was moved with pity, ordered this poor worm to be brought, though ſhe was emaciated to a perfect ſkeleton with cold and ſeveral days hunger, cloathed and fed her with his own hands, brought her home, and, as ſhe had a little life left in her, he ſent her in a bag to the brethren, with an offer to be helpful to any poor widow, that would take upon her to care for and bring her up. She is ſtill alive, to the joy of her benefactor. *May the bleſſing of her, that was ready to periſh, come upon him!*

* This compaſſionate Greenlander, a couple of years after, believed and was baptized.

This famine drove many Greenlanders to visit here. But it was with the most, as if want and anxious cares had benumbed their senses, and had only rendered their hearts more hard. Ours, by good order and management, had such a sufficiency, as to be able to spare the hungry a morsel. A severe cold brought many sea-fowl to the islands to their relief; and a few pease and oatmeal were distributed among the poor widows and orphans, and also among a couple of families, whose heads were unfit to venture to sea in all sorts of bad weather; for which they blessed their benefactor in a simple letter of thanks. In the mean time the growing want caused many, for this time, to move very early, viz. in the beginning of March, with their families to other places, where they were visited from time to time, and by this opportunity the heathen were called upon too; although but few, this year, were nigh at hand, and no more than two houses were inhabited in Kangek, which is generally very populous.

§ 3.

Towards Easter the greatest part came to the blessed commemoration of the Passion-week, though the bad weather kept back several. In the Easter-holidays, some confusion was made by an American captain, who pretended, that the ice forced him to run in. He was probably the same pirate that had, two years ago, carried off some men with him. But be that as it will, it was said after this man's departure, that he had robbed many Greenlanders of their goods. The chief uneasiness indeed was between the captain and his crew; but yet the people of these parts were obliged to be well on their guard against any hostile attempt, and at least to prevent any Greenlanders being snatched away, as both his loaded guns gave cause of apprehension, and he had even confined one of our Greenlanders on board. The merchant ordered some of his crew, who came ashore in the boat, to be put in hold, till he dismissed the Greenlander; therefore he came himself on shore, and made due satisfaction.

In June, the ship bound for Frederic's-hope, being again hindered by the ice from running in there, came to Good-hope; and Ball's-River being quickly after filled

filled with ice, ſhe was forced to lie nine weeks, and at her departure, was again under a neceſſity of running into Fiſhers-bay. In the mean time John Soerenſen gave notice of his ſafe arrival at Naparſok, thirty leagues north of Good-hope, where the ſhip bound hither, was obliged by the ice to fly for ſhelter. The ice appeared ſo dangerous, that it was ſcarcely to be hoped that the ſhip could come in. Therefore one of the brethren went with a women's-boat to fetch him, and brought him, between the ice and the ſhore, to within two leagues of the colony into the ſound. But here they were obliged to ſtay ſome days with the Greenlanders, as the inlet was ſo full of ice, that the Greenlanders, and likewiſe ſome ſailors, who were gone to the iſlands in queſt of eggs, and had been ſhut up with ice, were obliged to walk over the ice home. Yet ſome Greenlanders ventured to carry our brethren ſome proviſion. But though a ſmall opening was again made in the ice, yet as it was not ſufficient, they had a very toilſome and dangerous piece of work. Sometimes they were forced to carry their kajaks on their heads or in their hands; ſometimes to ſhove them before them, or draw them after them; ſometimes to uſe them as bridges to ſtep over from one piece of ice to another; ſometimes to ſit in them, and paſs between the ice; till they reached our brethren, who, after being detained four weeks, and paſſing backwards and forwards in the ice, at length arrived ſafe. But it was five weeks after this, before the ſhip could run in.

§ 4.

Nothwithſtanding all this ice, the Greenlanders were obliged to go on the capelin-fiſhery, and a miſſionary along with them. In their way to the place, a women's-boat was cruſhed to pieces, but the people were ſaved. On their return, a heavy-laden boat likewiſe received a hard cruſh. The Greenlanders unloaded their cargo, and ſet up a tent upon a large cake of ice, but hard weather coming on, and the cake breaking, they were forced to quit tent, lading and all, and make a ſhift to ſave themſelves in the damaged boat. Such-like particular occurrences and preſervations were experienced by

more about this time, when many loſt their little all, but no body his life.

Thus with reſpect to their proviſion, things had a very indifferent appearance; add to this, that they caught but a ſmall number of ſeals in autumn. However, providence had cared for them in another way, *viz.* many whales had been ſeen at the ſpring of the year, which are wont to come but ſeldom into thoſe parts. Now though they could catch none, the Greenlanders here-abouts being unprovided for ſuch exploits, yet in the ſummer they found a dead whale, and in autumn they caught ſome Ardluit, a ſort of ſword-fiſh, which feed upon ſeals*. Thus they were furniſhed with ſo much fleſh and blubber, that they had to ſpare.

It is eaſy to imagine, that the European brethren, in their providing neceſſaries, and eſpecially in gathering the needful turf and wood, muſt fall exceeding ſhort, as in the beſt ſummer-months, ſcarce a Greenlander, not to ſay an European with his boat, could make his way through the ice.

§ 5.

The vaſt quantity of ice, which was ſo great an obſtacle to providing neceſſaries for the body, was, on the other ſide, not without ſome good effect. For again a large troop of Southlanders calling upon the brethren in their way to the north, were neceſſitated partly to ſtay longer with them than uſual, and partly to take up their abode in theſe parts. Which was a deſirable opportunity of inſtilling ſomething into their hearts and conſciences.

A ſtirring ſtill ſubſiſted among the neighbouring heathen, though not ſuch an univerſal awakening as twelve years ago; this the brethren learnt from our Greenland helpers when they came home ‡. For as they now did not accoſt the heathen of their own accord, which did more harm than good to ſuch, as had long heard the word of God, and were cloyed with it; they were often invited to ſpeak a little to them and theirs, which they

* See B. II. § 20.

‡ The viſits of the miſſionaries among the heathen, and what occurred thereat, are this time, as well as ſeveral times before, omitted for brevity's ſake.

then

then always did with joy, though many ſtill had recourſe to various ſhifts and evaſions, why they could not wholly ſurrender themſelves up to their Redeemer. It appeared, that many conferred with fleſh and blood, which every where, and ſo likewiſe among the heathen, choaks ſo many good motions. Thus one ſaid: "I have two "wills, one yielding, and the other withſtanding; theſe "two wills are at variance with each other, and as yet "the withſtanding will always prevails." The old well-known ſorcerer Kaſſiak often preſſed the Greenland-brethren into his houſe, in order to ſpeak a little to his family, that his children might attain ſome good knowledge. But on the propoſal being made to him, whether he himſelf would not make the beginning by his own converſion, he gave anſwer: "My ſpirit indeed is never "without ſome ſmall inclination to it, but my fleſh is "too weak." And a ſcholar of the conjurers, after a long converſation with a Greenland-helper, lamented, that though he had once made a beginning of being converted, he was now ſo captivated by the evil ſpirit ſince his engaging in the ſorcerers ſchool, that he was in great doubt whether his converſion would ever take effect.

The Greenland helper Daniel, who, three years ago, made the viſit to the north, and ſtill proceeded in viſiting the heathen, and making known unto them the way of ſalvation, related of his viſit to Kookœrnen and Kangek, that he had every where met with willing and attentive hearers. A man told him, that oftentimes, when rowing alone in his kajak, he calls to mind what he has heard of our Saviour. One conjurer ſaid to him, that he had indeed heard much ſpoken of believing, but did not know what particular advantage the believers had above the unbelievers; for he was not yet ſuch a proficient, (as ſome angekoks boaſted they were) as to be able to travel about in the other world, and to learn the ſtate of departed ſouls, of which are many different ſtories. Our Greenlander anſwered: "We ſhall come into a very "glorious place, which we cannot deſcribe, becauſe we "have never yet ſeen it; but the greateſt glory will con-"ſiſt in ſeeing our Saviour, on whom we believe, with "our eyes. But this is a place none can come to, ex-

"cept

" cept he is born of water and the Spirit; and moreover
" he muſt firſt lay aſide his body, which muſt be turned
" to duſt. And out of this our Saviour will make a
" new body, in all reſpects complete; and with this
" body believers ſhall enter into that fine glorious place,
" and live for ever with their Saviour."

§ 6.

However, bare motions were not all, but this year alſo many came nearer to the congregation of the faithful; though ſome, who could not accommodate themſelves to that way of life, or rather not perſuade themſelves to an honeſt ſurrender of their hearts, moved away again, and carried off with them many a ſoul, whom the Holy Ghoſt had taken under his teaching. Thus a widow, diſguſted that ſhe was not admitted to baptiſm ſoon enough, moved away again; "for, ſaid ſhe, it
" puts one to too great ſhame, to hear it ſaid after ſer-
" mon: Now the unbaptized go home, (*ite, miſſa eſt.*)
A family, that had prepared its winter habitation, moved away likewiſe, but two young people ſtayed behind. Now ſhortly after, the daughter of this family dying, the father brought her corpſe with a great cry, ſaying:
" Here I bring my daughter, who [illegible] had a deſire
" to live with you, but I, wicked [illegible], oppoſed it;
" and therefore he, on whom ſhe believed, [illegible]ſhed
" me, and taken her from me. But ſhe intreated me to
" bring her body to the believers land, and that ye, at
" her burial, would ſing her a hymn, as ye do other
" believers. And I alſo beg the ſame." Another man, who lived here laſt winter, went again in the ſpring with his family to the heathen, and indeed to the very worſt in theſe parts. Neceſſity drove him quickly again to the brethren; for attempts had been made upon his life. His enemies, (ſome of whom have ſince been converted,) purſued him, but endeavoured to clear themſelves of the imputations laid upon them; and at laſt told him,
" that he had now nothing to fear, as he lived among
" good people." As ſoon as he was out of danger, he went away again; however a girl was not to be perſuaded to it, but forſook her people, and ſtayed. Another child, whoſe parents were going away, being aſked, if

ſhe

ſhe would leave us too? the mother anſwered; yes, it is on the child's account we muſt be gone, becauſe ſhe will not ſtay. But the child ſaid: "Ah! mother, "you are a great liar, I would be glad to ſtay here, "and learn our Saviour's words, but you have per- "ſuaded my father to depart *."

On the other hand, many children, who had forſook father and mother and followed Jeſus, had the happineſs to draw their relations after them. A Greenlander in Piſſikſarbik, who for many years had communication with the brethren, but could never reſolve to forſake † his land, where he was held in great repute; being at the capelin-fiſhery got a ſight of his daughter, who had moved from him and was baptized, and ſhewed his reſentment at it. But ſhe modeſtly told him the reaſons that induced her to it, ſet forth to him the happineſs of the believers, concluding with theſe words: "So happy may you alſo be; but if you will not, I "cannot ſtay and periſh with you." This ſoftened his heart, and he began to weep, went with her to the miſſionary, and declared his intention now was not to take away his daughter from the baptized, but rather to go with her. He deſired him only to engage her, with another or two, to help him to put his matters in order. This was done, and at length he himſelf came, with his two ſons and the reſt of his houſhold, and ſaid: "Now I come to you alſo, and will not leave you "again. I only wiſh that the reſt of my children may "ſoon be baptized, for they are young and have a de- "ſire after our Saviour. As to myſelf I am in a very "indifferent ſtate, and am not likely to come to much; "but yet, at lying down and riſing up, I call to mind "what I have heard of our Saviour, and I am come hither "on purpoſe to hear more." He came alſo frequently to enquire whether his grown ſon was not ſoon to be baptized. "I myſelf, ſaid he, dare not think of bap- "tiſm, as I am very bad and old too, and incapable of "learning much more; but yet I will live and die with

* Lately an account was received from Cape-Farewell or Statenhook, that the girl ſtill continues to ſpeak of the believers, frequently ſings and prays, and begs her parents to go back with her.

† He now believes with his whole houſe.

"you,

" you, for it is very reviving to me to hear of our " Saviour *."

§ 7.

A vaſt many new evidences of grace might be alledged both in individual ſouls, and in public and private meetings, if it was proper to follow the order of a diary. For the word of Jeſus: *I am with you always even unto the end of the world*, was viſibly fulfilled, if not in all and each (for there were ſick members too) yet in the greateſt part. Immediately after the winter-receſs, a new Spirit of grace moved in the meetings, buſily tending to render Jeſus truly neceſſary and lovely to the hearts of the people. The band-keepers brought in pleaſing accounts concerning the little companies called bands, with what eagerneſs the ſouls laid hold of the word of life, which had that fruit, that it produced reſpectively either change of mind, or growth in grace. In ſpeaking with the communicants previouſly to the Lord's-ſupper, it might be ſaid of the moſt, that from one time to another, they advanced in acquaintance and communion with their unſeen Friend; and if any one had ſuffered the leaſt interruption herein, he either diſcovered his deviation himſelf, and did not approach to that table, or was willing, without diſguſt, to be refuſed, and ſubmitted to the chaſtiſement as a ſalutary means of amendment. Thus it is ſaid of one, that of his own accord abſented himſelf for years from the bleſſed ſupper; he came uncalled to a miſſionary, and told him with many tears, he had carried ſuch a burden of mind, that he could bear it no longer, and therefore begged our Saviour ſtill to have mercy upon him, and accept of him as he was; for he could not help himſelf. And our Saviour preſently proved again gracious to his heart.

The conferences with the helpers did not conſiſt in bare rehearſals of what they had to remark concerning others, but their own hearts and minds reaped the

* What ſimplicity and integrity of mind! Might not this heathen put us in mind of our Saviour's words concerning the centurion at Capernaum: *I have not found ſo great faith, no, not in* Iſrael? Matt. viii. And will not many from the eaſt and weſt, and from the north, ſit down in the kingdom of heaven? while to others, who have it in their power to boaſt: *We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets*, it will be ſaid, *I know you not, whence you are.*

greateſt

greateſt benefit from them. If any of them had committed an error, the reſt were ſo ingenuous with them, as to repreſent the matter to them ſeriouſly, but in love; which was well taken and turned to their profit. The miſſionaries likewiſe took an occaſion to explain to them the reaſons on which a congregation and its ſtatutes are founded, but particularly to inculcate deeper into their hearts the careful education of the children, as fellow-heirs of the kingdom of grace, and to animate them to a congregation-like order in their houſes. Joyful accounts were alſo given, that a particular nearneſs of Jeſus was often perceived in their houſes, eſpecially after the communion and congregation-days. A widow ſaid: "She was in a particular manner well in her "heart this winter; ſhe could not have imagined, that "it was poſſible to lead ſuch a happy life in the ſtate "of widowhood." She added, "The widows perceiv-"ed the peace of God among them, and ſometimes "ſpontaneouſly entered upon various profitable ſub-"jects of diſcourſe; and if it happened now and then, "that one of the old ones would tell ſome heatheniſh "ſtory, ſhe was preſently put to ſhame by the reſt."

And it was a particular joy to underſtand, that they often aſked each other queſtions in ſeveral houſes concerning one or another point delivered in the public meetings: and as the litany, with which the celebration of Sundays is concluded, contains ſome ſcripture phraſes, or certain circumſtances deduced from the ſtate of chriſtianity in Europe, which the Greenlanders could not poſſibly have a right underſtanding of; the helpers deſired a farther illuſtration of one and another matter, which they again occaſionally communicated to their people in their houſes.

§ 8.

The number of inhabitants was increaſed this year with thirty two perſons. And theſe with the remaining unbaptized, made above ſixty catechumens, eleven of whom were received among the baptiſmal candidates. Thirty-ſix perſons had been made partakers of holy baptiſm, among whom were ſeven children. Seventeen perſons had been admitted to the holy communion; and

nine

nine couple joined in matrimony. Of the twenty-one gone to reſt, were in particular the following.

1.) *Paul*, a married man, came hither in the year 1745, but continued for two years pretty inſenſible. In the year 1747 our Saviour found a way to his heart, and ſo haſtened the work of grace, as to render him quickly a fit ſubject of baptiſm. Three years after he attained to the holy communion. Much might be ſaid of his particular leading. We were often obliged to let him take his own courſe, (in which, notwithſtanding, he walked without offence,) neither were remonſtrances of any avail; and he would then of his own accord, generally, for a conſiderable ſpace of time, abſent himſelf from the holy ſacrament. But whenever he came to recollection, the work of the Holy Spirit, without much human interpoſition, was attended with ſuch a powerful effect upon his heart, that it was aſtoniſhing. He proceeded for ſome years in this interchangeable way, till laſt ſummer, when our Saviour directed him into the evangelical path of poor ſinners, and gave him a ſenſe of his great love to ſuch. From that time, he remained, to the joy of every one, in a conſtant bleſſed intercourſe with our Saviour and with his brethren, who were able to rejoice over him heartily, and thank our Saviour for the grace beſtowed upon him. His uncommonly edifying ſickneſs and end in the new-year's night, comforted and made us aſhamed as to all the pains and trouble we had for years on account of this now ſo happy heart.

2.) Barnabas, a boy, the late Boaz's ſon, and one of Samuel Kajarnak's kindred, had great gifts of mind, and an agreeable diſpoſition, could read and write well, and might, in proceſs of time, have been an uſeful inſtrument among his nation. But his too great propenſity to manage the kajak, was the means of his being taken home: for overſetting in February, though he was ſaved, yet as the cold was terrible, and nobody had any dry cloaths at hand to put upon him, he was under the ſad neceſſity of freezing ſo that it extinguiſhed life. While he was able to ſpeak, he is ſaid often to have called out: "I neither can nor will let my Saviour go "out of my heart. I rejoice that I am going to him."

As

As the extreme cold prevented their getting any ſtones to make graves, his, and three corpſes more, were ſet aſide in a Greenland ſtore-houſe, till the froſt broke.

3.) Zaccheus, a ſingle brother, came often ſince the year 1742 to the brethren, but was always fetched away again by his father, till in the year 1748 he took ſo much courage, as entirely to give him a denial and ſtay here. He ſoon after obtained holy baptiſm, and three years after that, was made a fellow-partaker of the body and blood of Jeſus. He was very little of ſtature, and of an uncomely aſpect, but a very good heart, willing, faithful, and of manifold uſefulneſs; and accordingly he was choir-ſervant in the brethren's houſe, one of the overſeers, and moreover the ordinary barber of the Europeans. Some years ago he wrote the following letter.

"I am ſenſible of my wants, and if our Saviour did "not dwell in my heart, I ſhould be in a poor condi- "tion. But now I thank him, that he comes in unto "me, and gives me his fleſh to eat, and his blood to "drink. I could not be ſatisfied, if I had no Sa- "viour, and had he not died, I had never been ſaved. "I cannot make many words, but I am thankful for "our teachers, which are ſent us. Now we know, "that our Saviour loves us; and he grants us daily to "hear his word. When I think on my Saviour, my "eyes flow with tears. Ah! dear Saviour, thanks "to thee for not deſpiſing me, while a heathen. My "own friends deſpiſe me, but God be praiſed, that I "have a Saviour. He does not deſpiſe me, though I "am exceeding poor, and good for nothing. And "while I am in this world, I ſhall never forget that he "bought me with his precious blood."

4.) Timæus, the forementioned Daniel's brother, and an acquiſition of the journey he made in the year 1753; a ſtill, chearful youth, from whoſe eyes a Jeſus-like aſpect beamed forth, which could not be beheld without joy, nay, even reſpect. He ſoon attained to baptiſm, and was confirmed for the holy ſupper; but, ſhortly before the time of participation, he departed to his everlaſting home.

5.) Iſaac Kainak, mentioned in the year 1753, a man as quiet and peaceable ſince his baptiſm, as he was wild

wild and ungovernable before, because of the restlessness of heart continually haunting him. He departed this life hastily of a violent fever, while he was among the islands with his family; who lost in him an industrious and faithful father, and the congregation a respectable disciple of Jesus.

6.) Ignatius, a young married man. Of whom it is observed, that he was at first a very dry and indifferent Southlander, but as soon as our Saviour gained his heart, and he was baptized, he led a life truly happy and to every one's satisfaction. He said to a missionary, who visited him a little before his departure: "I am continually growing better and better." He is now at home, and restored to perfect health. His state of heart appears from a letter of last year.

"I have nothing greater to exercise my mind upon, "than that our Saviour died for me. And that being "the most joyful object of my heart, I meditate much "upon it. When I am sensible how greatly I am cor-"rupted, I intreat him with tears, to confer more grace "upon me. The communicants indeed surpass me "greatly," (for at that time he had not attained to the holy supper of the Lord) "which makes me esteem "them very highly: yet I always think our Saviour out "of love died for me also. Our Saviour be praised, for "bringing me to the believers; for while I was among "the ignorant *, I was a miserable man."

7.) Henrietta, a single sister, who since her baptism, has continued in a comfortable frame of mind; she had good natural parts, and was not only a prompt reader, but wrote a neat hand. Her last conversation with her labourer was of a refreshing nature, and her sickness and end left an impression upon the whole house.

8.) Amos, a rough unpolished man at the beginning, who gave the brethren much trouble and concern, but in his last years much joy by his tender and chearful disposition.

9.) Sigismund, the late Samuel Kajarnak's brother's son, heard even in the year 1739 the gospel of the reconciliation of Jesus, but made little of it till 1748, when he was quite powerfully laid hold of at the new-

* So they call the heathen, *Nellursut.*

year's-

year's vigil, and the next autumn left his father and brother, in order to live with us. From that time a particular change took place in him. In the year 1752 he was made partaker of baptiſm, and 1753 of the Lord's-ſupper. He had a tender mind, lived in peace with every one, and in an exemplary manner in his marriage. As his own heart lived in the enjoyment of the happineſs from the wounds of Jeſus, he had but one concern, viz. to ſee his old father Tuſſillartok, and his brother, partakers of the ſame happineſs. And he was ſo fortunate, as to bring them both hither with their families this autumn. Some days ago they went together to catch ſeals. On the way he declared his joy once more to his brother, that he and his father had at length repaired to the believers. For this was the only thing he wiſhed to live to ſee, having felt a ſtrong deſire this ſummer to go home to our Saviour; and he was pretty well aſſured, that he ſhould not live over this winter. He only wiſhed that in caſe he overſet, his body might be found and buried. A few days after, he ſtruck a large ſeal alone, which overſet him and drew him under water. His body according to his wiſh, was found, and on October the 12th buried. It was expected, that his unbaptized father and brother would now for ſorrow move far away, but they ſoon came home, and prepared for their conſtant ſtay; thus this reſidue of the late Samuel's relations, after eighteen years waiting, were at length reſcued, and fixed their abode with the people of Jeſus.

10.) The late Manoah's widow, who theſe eight years ſince her huſband's deceaſe, maintained herſelf and her three children, though with no ſmall trouble, yet with a chearful mind, like a widow that truſted in God. She lived, eſpecially the two laſt years, in which ſhe lay ill of a conſumption, in a hearty connexion with our Saviour. Notwithſtanding her longing for a ſpeedy releaſe, ſhe was chearful and reſigned to his will, only crying out ſeveral times: "Ah! my Saviour, how happy "will it be for me, when I ſhall be able to kiſs thy "wounds in hands and feet."

Among the unbaptized who departed this life, was an old ſingle man, who had lived here very quietly and

orderly, but as a ſeparatiſt, having not attended the ſermon above twice, though often reminded of it by his countrymen. In his ſickneſs he gave a Greenland helper to underſtand ſo much, that he was now ſorry, he had ſpent his time to no better purpoſe.

THE TWENTY-FIFTH YEAR, 1757.

§ 1.

THE laſt year ended with a ſevere cold, attended with abundance of froſty exhalations and alternate ſtormy and ſnowy weather, which laſted till March. Now as the iſlands were hereby incloſed with ice, and the heathen prevented from going in queſt of their food, ſuch an univerſal and ſevere famine followed, as no European had ever ſeen. At the very beginning of the year, came many famiſhed heathen; and how could the brethren refuſe letting them ſhare with them, when one lamentable account after another, of children periſhing with hunger in one place, and old helpleſs people being buried alive in another, reached their ears? In March the diſtreſs was at the greateſt height, as may be ſeen from the relation of the viſit of two brethren in Kangek. It is as follows:

"March 23, we ſet out on our journey. Though "the ſea ſtill ſmoaked vehemently with cold, yet the "wind was favourable, and we ſoon reached Kan-"gek. The Southland-ſtrangers received us kindly, "and heard our word gladly. We paſſed farther to a "houſe, which for want of blubber, the people had "long ſince forſaken*, and ſold the timber to us. Near "the houſe we found fifteen perſons half ſtarved to "death, lying in ſuch a ſmall and low proviſion-houſe, "that we could not ſtand upright in it, but were forced "to creep in on our bellies. They lay one upon ano-

* When the Greenlanders have burnt all their oil, or, as their phraſe is, the lamps muſt go out, with which they warm their houſes and dreſs their victuals, they move into a cloſe hole, which requires fewer lamps to warm it.

"ther

" ther all manner of ways, only to keep themſelves
" warm. They had no fire, nor the leaſt morſel to eat.
" For very faintneſs they did not care to lift up them-
" ſelves, or ſpeak with us. At length a man brought
" a couple of fiſh from the ſea. A girl took one of
" them, raw as it was, tore it to pieces with her teeth,
" and gorged it down with violence. She looked as
" pale as death, and was ghaſtly to behold. Four
" children of thoſe people were already ſtarved to death.
" We diſtributed among them a ſhare of our ſmall pit-
" tance, and adviſed them to go to our land; which
" they ſeemed a little unwilling to do, as they never
" had any inclination for the goſpel, and always care-
" fully avoided all communication with our Green-
" landers.

" From hence we would have viſited in the other
" iſlands, but could get no farther for the ice than to
" the noted Kaſſiak. In the evening our Greenland help-
" er Daniel kept a hearty diſcourſe to the family, to
" the following purport: " My dear friends, our Sa-
" viour loves us and all men; for he not only made us,
" and ſupplies us with food and raiment, whether we
" own it or not; but he alſo ſhed his blood for us, in
" order to deliver us from the evil ſpirit, from ſin and
" all the torment which we ought to have ſuffered for
" it. Ye well know, when ye cut your finger, what
" pain it gives. Do not ye think then, that our Sa-
" viour endured inexpreſſible pain, when in his deadly
" anguiſh of ſoul, he ſweated bloody ſweat, was ſcourged
" all over his body, had his hands and feet bored
" through with nails, and his ſide pierced with a ſpear?
" But why ſay I this to you? For this reaſon, to in-
" duce you once ſeriouſly to conſider it, and, for our Savi-
" our's great love, to yield up your hearts to him, with
" every bad thing, to the end that he may free you
" therefrom by his blood, and beſtow upon you a happy
" life. I can tell you, that great happineſs is to be
" found in him. And if we cleave to him, and call
" upon him in all circumſtances, the wicked enemy can
" do us no harm. He indeed greatly oppoſes all ſuch
" as are willing to be ſet free from him by Jeſus's blood,
" and he perſecutes them as the falcon does the little

" birds: But, as theſe fly under a great ſtone, and hide
" themſelves in the clefts of the rocks, ſo we ſecure our-
" ſelves in our Saviour's wounds, &c. &c.
" The people liſtened attentively, and we helped to
" confirm his teſtimony. The 24th and 25th, we vi-
" ſited in the reſt of the houſes. The people were in
" general attentive to our words, yet ſome oppoſite.
" The 26th, we ſet forward on our return, but the
" ſtrong wind and high ſea, which carried us along
" with violence, obliged us to lie by in a corner with
" ſome Greenlanders of the colony, who were indeed
" ready to ſerve us, but they alſo had nothing to eat
" nor burn. The children cried for hunger, and we gave
" them a diſh full of grits, which they inſtantly eat up
" raw. Having ſtayed with them ſome hours, we were
" able to go farther, and came ſafe home in the even-
" ing."

§ 2.

In the mean time the abovementioned ſtarving people were alſo arrived, and had been diſtributed and fed in the Greenland houſes. At firſt they were not to be ſatisfied, but went to ſeek at the duſt-heaps the fiſh-bones already ſufficiently chewed, and pieces of old ſhoes. More ſuch were ſoon added to the former, and though our Greenlanders themſelves were forced to make hard ſhifts, as the bad weather made it almoſt impracticable for them to go out, and when they did, they often returned empty; yet they communicated to the poor ſufferers with willing hearts. The Lord alſo bleſſed them in their proviſions, and providence had previouſly cared for them; as they had ſhortly before the extreme cold and ſtormy weather, caught many ſeals, and alſo had killed a great white bear in the iſlands, which are ſeldom ſeen in theſe parts; therefore they received it as a great benefaction for the poor, from the hands of their Father. " The wants of our brethren and ſiſters, it
" is ſaid in the diary of the beginning of April, ſome-
" times put us to ſtraits, becauſe it is not in our power
" to relieve them, as we could heartily wiſh; but yet
" our Saviour helps them on from day to day, and they
" are very chearful and lively withal. We often can-
" not help wondering at their reſources; ſo that nei-

" ther

"ther the ſtrangers nor our own people need go hun-
"gry to bed, and yet we have many poor widows and
" orphans, beſides many a helpleſs family. We find
" therefore ſufficient reaſons to comply with this day's
" exhortation of our little text-book of morals: *When*
" *thou haſt eaten and art full, then thou ſhalt bleſs the Lord*
" *thy God.* (Deut. viii. 10.) " Who us adopted has,
" that we now may call him Father: he will always
" for us provide." We have had many opportunities
" to put in practice the moral inſtructions * of laſt
" month, as: *The poor ſhall never ceaſe out of the land;*
" *therefore I command thee, ſaying, thou ſhalt open thine*
" *hand wide unto thy brother, to thy poor and to thy needy.*
" Deut. xv. 11. *If there be among you a poor man of one*
" *of thy brethren, thou ſhalt not harden thy heart, nor ſhut*
" *thine hand from thy poor brother; but thou ſhalt open thine*
" *hand wide unto him, and ſhalt ſurely lend him ſufficient for*
" *his need. Thou ſhalt ſurely give him, and thy heart ſhall*
" *not be grieved when thou giveſt unto him.* Deut. xv. 7,
" 8, 10. *If thy brother be waxen poor, and fallen in decay*
" *with thee, then thou ſhalt relieve him: yea, though he be*
" *a ſtranger or a ſojourner; that he may live with thee.* Lev.
" xxv. 35. *Honour the Lord with thy ſubſtance.* Prov. iii. 9.
" *Give to him that aſketh thee.* Matt. v. 42.

§ 3.

In theſe heavy circumſtances they nevertheleſs continued together till after Eaſter, when moſt of the families were diſperſed to their providing-places; and then went together to the capelin-fiſhery under the inſpection of a miſſionary. There they chearfully celebrated the

* The title of this manual is, *An eſſay to a little book of moral principles for the congregation, divided, according to our uſual method, into ſhort leſſons for every day, and calculated to be uſed as found proper*, 1756. As the watch-word-books do not come to hand in Greenland before the laſt half of the year, ſo this year they made good uſe of this little book of ethicks. From the 15th of February till the 8th of April, the Ten commandments were treated of, and each illuſtrated by divers moral precepts and ſayings of holy writ, whereto were joined antiphons out of ancient and modern hymns. The texts quoted above, together with ſome more, were thoſe which elucidate the tenth commandment. Thus the whole moral ſyſtem of the Bible was comprized in as many texts, as there are days in the year; and the Greenlanders learnt to underſtand them practically, and eſpecially the ten commandments, in their daily meetings and catechiſations.

feaſt of Pentecoſt, as well as the dreary ſituation of a deſart, and the multiplicity of labour permitted. "It "was a heart-rejoicing ſight (ſay they) to ſee before "us in this deſart a company of three hundred ſinners, "redeemed and ſaved by the blood of Jeſus. The "weekly meetings, the ſermon, and eſpecially the li-"tany, were held with a bleſſed ſenſe of the preſence "of our Saviour. I then had a conference with the "helpers. They rejoiced at the grace, which in gene-"ral was manifeſt among our people, and expreſſed "themſelves exceeding prettily concerning the bleſſing "which they had often perceived in the ſinging, and "in converſation in the families, eſpecially during the "winter. I again reminded them, how neceſſary it "was for them to obſerve order themſelves, and thus "ſet a good example to the reſt. Though, it is true, "by reaſon of their diſperſion, (circumſtances not ad-"mitting, at preſent, their being near together) ſome-"times things occur of an afflictive nature, yet I per-"ceived both at viſiting in their tents, and in all the "meetings, that the Lord is among us."

After the return of the greateſt part (ſome ſtaying a while longer, in order to go a hunting rein-deer) they were ſoon diſperſed again in the iſlands, as uſual, to attend the hallibut-fiſhing and catching ſeals, and were ſo ſucceſsful this time as to catch, among them all, ſeveral times a hundred ſeals a day, and at laſt a ſword-fiſh too; whereby they were once enabled to ſpare the trade to the amount of an hundred and ſixty barrels of blubber.

They were oftentimes viſited for ſome days, while in this employment; and were found chearful, buſy and orderly. The little children eſpecially were a cauſe of joy, who often excited their parents to tell them ſomething of their dear Saviour. But for the preſent, not much was to be done with the heathen; moſt of them were moved away, and as to their old acquaintance, they generally went no farther than a bare acknowledgement of the truth, without being obedient to it. Among the reſt, one heathen ſaid to a Greenland helper, who was deſired by the heathens themſelves to ſpeak in ſome houſes: "We now hear the matter ſo plainly,

"that

"that we cannot but underſtand, that God loves man-
"kinds and would gladly ſave them. But we ſhall
"never be able to learn all that ye know." Our Greenlander replied: "The matter among us does not
"come by learning, we ourſelves having learnt but
"little by rote, but from hence, that we have given
"up our hearts to our Saviour, and he has ſaved us,
"and what we have experienced in our hearts, that we
"ſpeak." They wondered at it, reckoned the believers happy, and wiſhed they were ſo too; but it went no farther for the preſent.

But few viſits were paid this ſummer by the heathen, except by ſome from the north, who came to ſee their relations; and a couple of families from Fiſher's-bay, in which parts the motion among the Greenlanders increaſed more and more. Two families of ours took a journey thither in the ſpring, to viſit their friends. Though they found their external ſituation bad, and all in a very famiſhing condition; yet they were received with joy, and, on ſeveral occaſions, had delivered here and there a teſtimony, which was not without effect.

§. 4.

One would think that the great famine would have cauſed the Greenlanders to reſort hither by troops, at leaſt with a pretence in their mouths, that they were diſpoſed to be converted. Yet not only no ſuch people came, but others that did come for the ſake of food, as ſoon as their hunger was ſatisfied, haſtened away again as faſt as poſſible. Nay, we have ſeen with what reluctance ſome half-ſtarved people concluded to apply for ſuccour to their believing countrymen, becauſe they had a ſettled averſion to them. And though they came and obtained relief, not one of them ſtayed, no not even ſuch as have their relations in the place, who ſpared no pains to keep them *.

One family, that had lived in the place before, came indeed again in their need, but ſoon went further. It was therefore more and more diſcernible, that the true converſion of the heathen is a pure work of the Holy

* They were afterwards informed, that two men of theſe ſtarved people died ſince.

Ghoſt, and that neither external proſperity nor adverſity, neither perſuaſion nor profit is able to move and gain their hearts, till the Spirit of God himſelf, by the promulgation of the goſpel, knocks at the heart, and is able to convince them ſolidly of their unhappy condition. On the other ſide, many inſtances have been produced of ſuch, as indeed have run aſtray ſeveral years after this conviction, but yet at length unurged by outward adverſity, nay, even in their moſt proſperous circumſtances, have been conſtrained to yield themſelves up to Him, who had followed them without intermiſſion *.

In the foregoing years, the inhabitants were commonly increaſed with thirty, ſixty, nay, ſeventy perſons from among the heathen; but at preſent no more than ſeven new ones came. Among theſe were the famous ſorcerer Kaſſiak's two ſons, who had heard the goſpel many years both here and in Kangek, and were now at length determined to forſake heatheniſm, and their magick †. Their father had no objection to it, he eſteemed them happy, but could not determine himſelf to follow them. He aſſigned as the reaſon, his being much too wicked a man; which made him apprehenſive, leſt, were he to live with his children in New-Herrnhuth, he ſhould be driven away with ſhame and reproach, as was lately the caſe with a widow. He was aſſured, that this was not done, becauſe ſhe was wicked and owned it, as he now did of himſelf; for as to ſuch people as confeſs it, and deſire to be relieved, they ſhall ſoon find ſuccour in the wounds of Jeſus; but this ſame widow was ſent away becauſe ſhe reckoned herſelf good, and endeavoured at the ſame time to ſeduce others. Would ſhe acknowledge the truth, and turn with all her heart to the Lord, ſhe ſhould be received again with

* The picture, which the author of the hymn: *O Lord! afford thy light, &c.* draws of himſelf in the 2d, 3d and 4th verſes: "I liv'd in proud conceit, knew nothing of heart-ſorrow, &c. 'Tis not for temp'ral loſſes, "that grief now wounds me ſo, &c. 'Tis ſoul's pain makes me groan, &c." is the ſame as many Greenlanders, who have rov'd about for years together under the burthen of a reſtleſs heart, would ſay of themſelves, were they able to expreſs themſelves as clearly.

† One of them is baptized, but the other was drawn aſide again.

joy †.

joy *. But he ſtuck to his purpoſe, not to be converted, leſt he ſhould diſhonour his former profeſſion.

§ 5.

At their entrance into their winter-œconomy, the number of inhabitants amounted to three hundred and ninety two. Externally all was well and healthy. They were richly provided, and this time not one was loſt in his kajak, though often beſet with perils in this dangerous occupation. One man was once ſo incloſed with ice, that he was obliged to jump upon a flake, and drag his kajak with a ſeal the ſpace of three miles after him; going along he often broke in up to his armpits. Another time a women's-boat ſplit in two. But four kajaks were inſtantly at hand, which tied themſelves two and two together, took up the four women that rowed before and behind, and thus brought them to land. As one of the miſſionaries was going with ſome Greenlanders in a women's-boat into the ſound, after they had rowed a good way, the Greenlanders on ſhore ſaw the boat begin to ſink. One went directly after them, and fetched them back. They were ſcarce able to reach the ſhore, and found, in unloading the boat, that it had a hole at the bottom, which they ſewed up, and then proceeded on their way again. A widower had a mind to catch a diſh of fiſh on the day he was to be married. On his return, he overſet, but as he was not far from land, he crept out, laid himſelf upon his kajak, and committing himſelf to the mercy of the waves, was thus driven by them on ſhore. A boy tore a hole in his kajak with his hook, in drawing up a hallibut upon it, and began to ſink. On his crying out, the reſt haſtened to him and ſaved him.

Their external welfare therefore afforded matter of joy. As to the internal, its aſpect was of a mixed nature. By occaſion of a Lord's ſupper, it is once ſaid: "Six were, for the preſent, obliged to forego the "bleſſed participation of his fleſh and blood in the holy "Sacrament, ſince, during their long abſence in diſ-"tant parts, they had ſuffered their minds to be cor-"rupted by the ſerpent from the ſimplicity that is in

* Which is likewiſe come to paſs, and ſhe now walks without offence.

"Chriſt,

"Chriſt, and thus fallen into circumſtances, which "cauſed both us and them pain. Two people, who "had walked quite unworthy of the goſpel, were "obliged to be excluded all fellowſhip; which cauſed "great weeping when it was made known in the pub-"lic meeting. But now though our pain was great "becauſe of theſe, our joy was ſtill greater with re-"ſpect to the moſt; in whom we found a heart ſenſi-"ble of its own poverty, hungry, and cleaving to "their Lord, and they had ſuffered nothing to diſturb "their intercourſe with their unſeen Friend." The brethren ſaw and heard afterwards from the Greenland helpers, what a ſalutary effect the chaſtiſement had upon the excluded; and the misfortunes of others proved a leſſon of wiſdom to the helpers themſelves, who were thus taught the bad conſequence of acting according to one's own will, (to which, people in common would fain give the appellation of liberty) and in preſumption on one's own ſtrength affording occaſion to the enemy, eſpecially while long and far diſtant from the flock, to entangle one in his net.

§ 6.

Among the accounts read to them on the monthly congregation-days, ſome lives of children, departed in one or other of the European congregations, ſupplied them with peculiarly agreeable matter for ſhortening their long winter-evenings in an edifying manner; as likewiſe the account of the ſtedfaſtneſs of ſome chriſtians, in a ſtate of vaſſalage, under the barbarous treatment of their lords; again, the hard fate of the negro-ſlaves; and alſo the particular preſervation of the churches in the troubles of the war, adminiſtered occaſion to a variety of natural, though wonderous and ſimple reflections, from which they made this thankful concluſion, that though they were in a wild, miſerable and unfriendly climate, yet they lived under a mild government, could ſerve their Saviour without moleſtation, and be preſerved from ſo many calamities of the earth. Nothing touched them ſo deeply, as the demoliſhing of the Indian congregation at Gnadenhütten in Penſylvania. And when a relation of ſome farther cir-

cumſtances

cumſtances was given to the helpers at their next meeting, for inſtance, that though ſome European brethren and ſiſters were burnt, yet the Indians had time to eſcape to Bethlehem, and therefore only loſt their all in the fire; that theſe poor refugees, together with a multitude of people burnt out in the country, were received in Bethlehem, and, by the aſſiſtance of ſome wealthy and compaſſionate neighbours, were fed and cloathed; this relation, I ſay, excited ſuch an emotion among them, as cauſed them to weep heartily, and to make offers of raiſing alſo ſome contributions for cloathing the naked, and feeding the hungry members of Chriſt. One ſaid: "I have a fine rein-deer ſkin, which I will "give." Another: "And I a pair of new rein-deer "boots, which I will ſend." "And I, ſaid a third, "will ſend them a ſeal, that they may have ſome-"thing to eat and to burn." Now though their contributions, when turned into money, would be but of little value, yet the miſſionaries did not chuſe to reject the mite, or rather, the compaſſionate, willing heart of their poor Greenland brethren and ſiſters, but ordered the value of their preſents, (proffered with an equal meaſure of joy and tears,) to be ſent by their brethren in Europe to the needy in America.

§ 7.

As the manner was ſimple, though natural, in which they took ſhare in the circumſtances of other members of Chriſt; ſo likewiſe were their diſcourſes artleſs, but heart-ſtriking, which they uſed in order to make the unhappineſs out of Jeſus, the happineſs in his blood, and the conſtant adherence to, and converſe with their wounded Friend, clear and neceſſary to their countrymen. It is indeed but a little, and commonly no more than the beginning of their diſcourſes, which is noted down; but perhaps one or another may find a reliſh in that little. Thus, for inſtance, ſaid *A.* "It is with us, "as when a thick miſt covers the land, which hinders "us from ſeeing and knowing any thing certain. But "when the miſt diſperſes, we get ſight of one corner "of the land after another, and when the ſun breaks "forth, we ſee every thing clearly and diſtinctly.

"Thus

"Thus it is with us. While we remain at a diſtance "from our Saviour, we are dark and ignorant of our-"ſelves; but the nearer approaches we make to him, "the more light we obtain in our hearts, and thus we "learn rightly to diſcover all good in him, and all evil "in ourſelves." &c.

The ſame ſaid another time: "My dear brethren, "give ear! I am now again to ſpeak a little to you "of our Saviour. Indeed, I know not much of him; "but ſo much I know: he died for us upon the croſs, "and ſuffered his ſide to be pierced, from whence "flowed blood and water. Why did he do this? He "has hereby provided for us a purification for heart "and ſoul and members, and if we make a daily uſe of "it, we may have a life of continual happineſs and ſa-"tisfaction, &c.

Daniel, (after having ſhortly before poured out his heart to the miſſionary, and then in the beginning of his diſcourſe, confeſſed before the whole congregation, that, during the ſummer, he had ſtayed too long in hunting rein-deer, and thus had ſuffered damage in his heart,) ſaid among other things: "If we will be truly "well, our heart, mind and thoughts muſt at all times, "in a direct and ſimple manner, be fixed upon our Sa-"viour's blood and death. If not, we have no life, no "chearfulneſs, nor any thing." The concluſion he made with theſe words: "We may be as happy as we "will; and if we are not ſo, the fault is wholly and "ſolely our own."

Another time, he ſpoke of the conſtant communion with our Saviour, ſaying among other things: "If we "thus continually converſe with him, and have him "in our eyes, as the man full of wounds and ſtained "with blood, our ſouls will be carried away, as with "a torrent, and we ſhall be brought to his open-cleft, "blood-flowing heart, juſt as we ſee the ſea-graſs car-"ried on in the current of the tide, and driven without "ſtop on ſhore."

The ſame Greenlander, on the feſtival of the Holy Ghoſt, after ſermon offered up a penetrating prayer, which the audience accompanied with many tears; among others he ſpoke the following words: "God Holy Ghoſt, we are

"heartily

"heartily ashamed, that we have all along behaved so
"ill towards thee, while thou dost treat us with so much
"goodness. We do not so much as know, how very
"wretched we are; but thou knowest all things.
"Therefore we beseech thee, take us, poor and
"wretched children as we are, under thy care anew,
"and cease not thy work, till thou hast quite brought
"us into the wounds of our Saviour. I call upon thee
"in behalf of us all, for forgiveness of all past disobe-
"dience; and we promise thee to be from henceforth
"thy faithful and obedient children."

M. delivered himself thus in his discourse: "I can
"never be chearful, nay, I am in the same anxiety of
"mind as a man feels that is with deep concern in search
"for something he has lost, if at any time I have not
"our Saviour in the form of his sufferings in my heart.
"His death is undoubtedly the greatest thing we know.
"Had he not purchased a church with his own blood,
"I, and we all, had been savage heathens; but his
"death is the cause, that I am now a fellow-member
"of his people, and am so happy in him," &c.

The same: "It is true, I have been baptized many
"years, and always thought I had an obedient heart:
"but now, since our teachers have spoke largely upon
"the faithfulness, patience, and labour which the Holy
"Ghost exercises towards us, with a view to educate
"us like a mother for Jesus, and shewed, in how ma-
"ny respects we so often grieve him; I have obtained
"a true sense, that, in time past, I have not been right-
"ly obedient to his admonitions. This puts me to
"shame. And I will now give myself quite up to him
"anew," &c.

Thus might sketches of more be produced, but all
tend to this point: "That we always weigh the cause
"of his death and suff'ring,—and for this, tho' poor
"we are,—bring him our thank-off'ring." And, "If
"I have him, I have the thing,—that will perpetual
"comfort bring."

§ 8.

Though this year no more than seven persons were added to the number of inhabitants, yet things went so much the more prosperously among the great number of

unbaptized;

unbaptized; and the ſuit of many of them, who uttered their, deſire after baptiſm with tears, could be granted. In this manner, fifty-three were added to the congregation, among whom were fourteen children. There were five baptiſmal ſolemnities: I will cite a little of the firſt only.

"Jan. 12, we found that we could baptize the "next congregation-day eight perſons, and receive ſe- "venteen heathen concerned about their ſalvation, into "a cloſer care. When we acquainted the Greenland "helpers with this news, they were filled with uncom- "mon joy, and all thanked God with heart, mouth "and hand, for ſhewing ſo much grace to the poor "heathen."

The 14th, the candidates for baptiſm and reception were ſpoken with. In both claſſes it was ſweet and agreeable to perceive by their cheeks moiſtened with tears, an extraordinary grace moving amongſt them, as well as the deſire they had to be the entire property of their Redeemer. They knew not how to expreſs themſelves for joy, ſome ſaying: "They were quite ſick with de- "ſire," &c. Sunday the 16th was a particular day of bleſſing. After the liturgy, a fine diary of the bleſſed courſe of the negro-children in St. Thomas's was read, to the general joy and quickening of the hearers. Then the candidates were once more ſpoken with. Both joy and trembling, both ſhame and yet a believing application to the throne of grace, were pleaſingly felt among them. An old widow, formerly accuſed of witchcraft, was troubled at being aſked, if we ſhould ever hear the like of her for the future? And ſhe promiſed, with expreſſions which might be believed, to renounce the devil and all his works and ways, and to give herſelf entirely to our Saviour as his eternal property. After ſermon upon the words: *I am come to ſend fire on the earth*, &c. theſe eight ſouls were baptized, viz. three brethren (among whom was the old man mentioned laſt year, §6. who looked upon his children as worthy of baptiſm, but not himſelf, together with his ſon) and five ſiſters. An agreeable and glad aſpect ſhone in their countenances. After reading and explaining the congregation-day's leſſon, ſeventeen catechumens were received with the kiſs of peace,

peace, to a nearer nurſing and tuition. Among whom was the often-mentioned Tuſſillartok, brother-in-law of the late Samuel Kajarnak, that ſame angekok, that had been ſo often frighted by particular dreams, together with his ſon Siuana; and the girl, ſent to us laſt year half-dead in a ſack.

The following days, accounts were brought, what effect theſe acts had upon the reſt of the baptized. The helpers related, that the remaining candidates had greatly bemoaned themſelves in their bands, and ſhewed great longing for baptiſm. And a widow, received two months ago, whoſe daughter had been baptized this time, ſaid with tears: "Alas! certainly my caſe muſt "be very bad, that I cannot yet attain to it? And I "have ſo great a deſire, and ſo frequently weep to our "Saviour on that account."

The great impreſſion, baptiſm leaves upon the Greenlanders, and the hold a wiſe ſteward gets of their hearts by it, may be gathered from what follows. A man, that had for ſome time been under the chaſtiſement of the congregation, which had been a little galling to him, had behaved very ſtubbornly to the deacon in an œconomical affair, and was not to be moved from his ſelf-will by any remonſtrances. But, on being aſked, if he knew, that he was baptized? he fell a weeping ſo vehemently, that he was hardly to be pacified. And thus his ſelf-will was, as it were, drowned.

§ 9.

This year forty catechumens were received to a cloſer care and nurſing, and ſome of them by degrees baptized; but no more than two perſons were admitted to the Holy Communion. Five couple entered into the holy ſtate of matrimony, and eleven departed this life, among whom were only three grown perſons, viz.

1.) Antonetta, a married woman, who had many years ſince heard the goſpel in Kangek. At the very firſt a deſire after Jeſus was diſcernible in her; and therefore not long after her coming to us in the year 1748 ſhe received baptiſm. After three years ſhe partook of the Lord's-ſupper, and lived ſince then happily and chearfully with her huſband as a poor ſinner who had obtained

obtained grace. For theſe two years ſhe had been ſickly of a conſumption, which had been the happieſt time of her life. She longed for her releaſe and rejoiced at the proſpect of it, as of a wedding-day, was continually engaged with our Saviour, and ſpoke of him to all that viſited her. Among other things ſhe ſaid: "Now our Saviour "will ſoon come and take my ſoul with him; I have "often prayed for it, and he is always gracious unto me, "whenever I ſpeak with him. The Saviour's blood "and righteouſneſs my fin'ry is, my wedding-dreſs. "But I deſire you alſo to dreſs my body neatly, the "members of my body being all his gift." The laſt evening the verſe, "Ever O Lamb! to her remain,—ſo "that ſhe not only obtain—ſome dawnings of thy grace; "—but let her have thy wounds each hour—quite near, "and let her feel the pow'r—which thy whole martyr'd "body has," being ſung for her, ſhe pointed, with pleaſant looks, to her heart, and with a broken voice begun that verſe: "The Lamb with all his grief and ſmart,— "remains the pleaſure of my heart,—long as it moves "in me:—yea, even when it beats no more,—there, "where the ſpear his ſide did bore,—I have my place "eternally." And thus ſhe paſſed in a ſoft divine peace into the arms of her Redeemer.

2.) Abiſhag, a married woman, had a tender heart to the death and paſſion of Jeſus, and a particular gift of treating her houſhold. She once was diſturbed by ſelf-love, and fancied, ſhe was not made enough of. This made her fretful and dejected, but ſhe ſoon recovered herſelf again, and ſpent her laſt years very chearfully. Eſpecially in her ſickneſs ſhe joyfully declared, how much ſhe loved our Saviour, and longed to kiſs his wounded feet.

3.) Peninnah, an old ſingle ſiſter, of a weakly body and melancholy diſpoſition of mind. The firſt years after baptiſm ſhe ſpent chearfully. But after all her relations were departed this life, and ſhe found it pretty difficult to get her maintenance, ſhe grew ſo diſpirited, that of her own accord ſhe kept away from the Lord's Supper, by which means ſhe gradually fell into great dryneſs, and it ſeemed often, as if ſhe would leave us. In her eight days ſickneſs, the Friend of all the poor

and

and wretched, manifeſted himſelf again in a very kind manner to her heart, and ſhe went home as a poor ſinner, with an earneſt longing and full of comfort, to him.

4.) Chriſtian, the orphan ſon, nine years old, of our ever-memorable Nathanael, who departed in the year 1752; he was a very briſk, amiable child, of whom we conceived great hopes. He was uncommonly diligent at ſchool, and had a very retentive memory. The catechiſt had once tranſlated ſome verſes, and rehearſed them to his ſchool-children, but becauſe he could not render an expreſſion or two plain enough, he deſtroyed them; which he was afterwards ſorry for, and ſhould have been glad to have them again. A year after, he accidentally heard the late Chriſtian, who was a great lover of ſinging, ſing theſe loſt verſes, and wrote them down from his mouth. As lively as his ſpirit was, nay ſometimes inclined to extravagancies, ſo tender and ſoft was his heart to the wounds of Jeſus, and his mind thankful for all admonitions. A pleuriſy furthered his releaſe, while in the Sound with his foſter-parents, who were much touched by his edifying end.

BOOK IX.

The fifth Period of the Brethren's Miſſion, from the founding of the Miſſion at Lichtenfels *in* 1758, *unto the year* 1762.

THE TWENTY-SIXTH YEAR, 1758.

§ 1.

OF late years the Greenland-congregation was augmented to four hundred, beſides near two hundred baptized perſons already tranſlated into a bleſſed eternity. Since the year 1742, when the great ſtirring among the heathen commenced, the increaſe was ſpeedy enough in proportion to the ſmall number

of the nation itſelf; but now it ſeemed, as if it would take no haſty ſteps farther from without. Heretofore ward not many Greenlanders were to be expected from the North, and Ball's-River. For ſince the ſettlement of new colonies, they were provided with Danish miſſionaries near thoſe parts; and as to thoſe hereabouts that lived far up the inlets, they for the moſt part attended the miſſion at Good-hope. The Kook and Ranger iſlands were properly the brethren's chapels of eaſe and preaching-places: and in them, moſtly Greenlanders from the utmoſt South, where there are ſtill no colonies nor miſſions, are wont to take up their abode for a year or two on their journeys to and from the north, partly by way of taking their reſt, and partly in order to provide neceſſaries for travelling farther. The brethren had got moſt of their inhabitants from among thoſe people, which was in ſome meaſure owing to the bleſſing ariſing from the journey of the ſiftling Samuel Kajarnak, who was himſelf a South-country-man, and firſt of all made known in thoſe parts the bleſſed tidings of a Creator, who had redeemed his loſt creatures with his death and blood-ſhedding. It may be recollected from foregoing relations, that the brethren received yearly many viſits from the South-country people, that the goſpel was not wholly unknown to many of them, and that they had invited the brethren to come into their country, as having indeed an inclination to be converted, but being unable to ſupport themſelves here. For although Ball's-River is one of the fineſt countries in all Greenland, (not having every thing, it is true, but a great deal of what other places are in want of,) yet the Greenlanders cannot eaſily reſolve entirely to relinquiſh the place where they were born and bred, and to ſettle in another, ſince almoſt in every place the way of fiſhing and catching ſeals differs; which obliges them to a new practice, and in the mean while perhaps expoſes them to want for a year or two. And eſpecially they that were born on the ſea-coaſt, or on an iſland, do not chuſe their abiding-place on the main land or in the inlets. And when ſuch people ſettle in ſuch a place as New-Herrnhuth, lying on the continent five or ſix leagues from the main ſea, it can ſcarce be conſidered as any thing leſs

than

than a piece of ſelf-denial with reſpect to their wonted advantage, which they then are willing ſhould give way to their ſouls good; ſince they know, that it will take them up a couple of years to learn new methods, and they ſhall the while be often forced to ſuffer great hardſhips in point of ſuſtenance.

This difficulty has kept many a Greenlander, who has been touched in his heart, from living in New-Herrnhuth; neither could even the brethren wiſh the place more populous. For although they would have been glad to win them to Chriſt, by preaching the goſpel to every human creature in Greenland; yet they were under a neceſſity alſo of having a regard to the proper congregation-nurſing, inſtructing, eſtabliſhing in grace, and preſerving from all by-paths, the ſouls awakened by the goſpel, and baptized into the death of Jeſus. Such a care of ſouls, which requires more than bare preaching and catechiſing, is, at leaſt in heathen nations, wherever the number is ſo great that it cannot be duly inſpected into, exceeding difficult, if not impoſſible. Add to this, that ſome were apprehenſive, ſuch a number of Greenlanders together in one place might not at all times find a ſufficient livelihood, though others were of another opinion, which experience has ſhewn to be juſt.

§ 2.

For theſe reaſons, and from well-grounded hopes, that many more Greenlanders would ſubmit to the goſpel, if ſettled in a place convenient for their ſupport; the miſſionaries had for ſome time been conſidering, whether ſome of them could not live in Kangek or Kariak, (which lies ſix leagues ſouth of New-Herrnhuth) in order to miniſter the goſpel to the Greenlanders living or paſſing and repaſſing there, and to give ſuch baptized perſons as could eaſier provide their ſuſtenance there, an opportunity of removing thither from New-Herrnhuth. This propoſal was taken into conſideration at the aforeſaid viſitation in the year 1752, but not found adviſable.

Two years after, viz. 1754, a trading factory was ſettled at Fiſher's-bay, ſo called, thirty-ſix leagues to the ſouthward. Many Greenlanders from thoſe parts,

who ſpent the ſummer at Ball's-River, had heard the goſpel. Some had alſo actually fixed their abode in New-Herrnhuth, but the greateſt part declared, that they could not ſubſiſt here, and invited the brethren to ſettle in their parts, where they would move to them and embrace the goſpel.

It happened luckily, after the ſettlement of the factory there, that Matthew Stach and Ballenhorſt, intending for Europe, were obliged to take ſhipping at the new factory. They took a view of the country, and laid it before the Brethren's church, together with the deſire of the Greenlanders there. The next year John Soerenſen taking his departure from Europe to Greenland, delivered a memorial to Count Berkentin, the then preſident of the Greenland trading company at Copenhagen, with an offer of the brethren to ſettle among the Greenlanders on Fiſher's-bay, if they could be of any ſervice to the trade thereby. This overture was agreeable, but could not ſo ſoon be put in execution.

In the mean while the brethren were time after time invited in the moſt preſſing manner both by the heathen and the agents of trade. But ſince they had nobody to ſpare for the purpoſe, the following propoſal was made by John Beck, who was that year in Herrnhuth, that as Matthew Stach had at all times diſcovered a ſtrong inclination to carry the goſpel farther ſouthwards among the Greenlanders; whether he would not be the proper perſon to make an attempt to ſettle at Fiſher's-bay, and ſee if any of the Greenlanders in thoſe parts were to be gained for our Saviour? This propoſal met with approbation; Matthew Stach received a call to this end, being joined by the two brethren *Jens* (or *John*) and *Peter Haven*, as his aſſiſtants.

§ 3.

As their departure was preſſing, theſe three brethren were diſmiſſed without delay; and on the 15th of March, with the bleſſing of the church, entered upon their journey from Herrnhuth. And though they were obliged to paſs through the theatre of war, yet they proceeded without moleſtation; and reached Copenhagen the 8th of April, by way of Hamburg and Holſatia. But on their

their arrival, they found the ſhip, bound to Frederic's-Hope, Fiſher's-lodge and Good-Hope, lying at anchor in the road ready for ſailing, and as ſhe was already heavy loaded, they could not take their paſſage in her. Therefore they were obliged to wait, till another, bound to Zukkertop, 100 leagues north of their deſtined place, was ready to ſail. On the aſcenſion-day of Chriſt, May 4, they went on board the Mary-Church, captain Peter Stephenſen Holm; and tranſmitted from Helſingœr, where they were detained a few days by contrary winds, the following farewell-lines:

We now lie here in Oere-ſound,
The ſeaman's fate oft, weather-bound,
Waiting the pleaſant hour, to ſail
Our proper courſe with proſp'rous gale.
May Jeſus bear us company,
And may his faithful ſoul ſtill be
The guide of ev'ry ſtep; and then
Labour is light, and void of pain.
We, without this, ſhould feel diſmay,
Nor ever wiſh to put to ſea,
Much leſs to Greenland's dreary coaſt,
For baniſh'd ſlaves adapted moſt *.
Only the leading ſtar which ſhone
To th' heathen *Magi*, guides us on;
And Jeſu's ſweat in pain and death,
Does heat to coldeſt hearts bequeath.
Therefore with true and childlike mind,
To be his ſervants we're inclin'd,
Would gladly his heart's joy remain,
And this to him and us brings gain.

What was remarkable in their paſſage was, that they had no ſtorm, and very little bad weather. To the praiſe of our Saviour, and out of gratitude to the Daniſh nation, I cannot at preſent wholly paſs over in ſilence, our acknowledgements that the circumſtances of our brethren ſailing to Greenland, are vaſtly altered within theſe twenty years, and eſpecially ſince the moſt gra-

* Alluding to the tranſportation made to Greenland in the year 1728, of many garriſon and other priſoners, called in Copenhagen, ſlaves. See B. IV. § 30.

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cious royal regulation of the year 1750. For whereas formerly the ſhip's company ſtudied to vex and grieve the brethren with all kinds of bad words and actions, nay, with mockeries at religion itſelf, and denied them even the due relief in externals, theſe three brethren cannot now ſufficiently praiſe the civility and kind uſage, which the ſhip's company ſhewed them, and eſpecially the hearty affection which the captain and mate treated them with; nay the ſame teſtimony is due to them all; and on this occaſion one may venture to apply the promiſe of Jeſus; "Verily they ſhall not loſe their reward."

They arrived the 18th of June at the colony of Zukkertop, and were received with much kindneſs by the factor Andrew Olſen, and the catechiſt Berthel Larſen.

In the mean time two kajaks arrived from New-Herrnhuth, which were ſent to convoy them 60 leagues along a coaſt they were as yet entire ſtrangers to. With theſe they ſet forward June 23, in their boat (the only thing which they could bring along with them from Copenhagen for their new ſettlement) and though their paſſage was ſomewhat rough, yet it was ſo quick and fortunate, that they arrived the 27th of June in New-Herrnhuth, to the joy of the brethren and the Greenlanders.

§ 4.

And, having concerted the neceſſary meaſures with them, they entered upon their voyage July the 19th to Fiſher's-Inlet, taking along with them from New-Herrnhuth four families of Greenlanders, in all thirty-two ſouls, as a beginning of a ſmall congregation. On the 23d of July they came to the inlet with the comfortable word: *Let the beauty of the Lord our God be upon us; and eſtabliſh thou the work of our hands upon us.* Pſ. xc. 17. "Say *yes* to what we undertake." Before they proceeded to the factory, they followed the advice of their Greenland-guide, who was a native of this country, and took a view of a place called Akonamiok upon a large iſland, near three miles from the main ſea, where an old Greenlandiſh houſe ſtood. But it being too cloſely environed with mountains, they went full three miles farther up the inlet and came to the factory. The traders would gladly have had them nigh, and a finer and more convenient

venient place for Europeans is hardly to be found in Greenland; but as it is the brethren's concern, to conſult the ſpiritual and temporal benefit of their Greenlanders, rather than their own conveniency, (which muſt not be ſought in Greenland) they could not ſettle there, but looked out farther for a place, having the following conveniencies. 1. Freſh water that does not freeze up entirely in winter. 2. A ſecure harbour for the boats. 3. A ſtrand, which remains open in winter, and is not too far from the ſea: to the end that people that are uſed to be near the ſea, as almoſt all the South-countrymen are, may find their ſuſtenance as well as the inhabitants of the inlet, and that nobody need, on that account, be deterred from living with them, and hearing the goſpel. But they could meet with no ſuch place on the whole inlet, except at Akonamiok; and although they have no proſpect there towards the ſun, which in Greenland is a great refreſhment, nay, its chearing beams are entirely intercepted by a high mountain for three months together, yet, for the ſake of the Greenlanders, at laſt they made choice of this place, and July the 24th, pitched their tents there. The word of that day was: *Ah Lord God, behold there is nothing too hard for thee.* Jer. xxxii. 17.

§ 5.

Their firſt buſineſs was, to raiſe a houſe of ſtones and ſods, in the Greenland way. As they could have no help from the Greenlanders, who were building at the ſame time, and one of the three brethren was likewiſe obliged to ſpend ſome hours in dreſſing victuals, the work went very ſlowly forwards in the beginning. Beſides, they were in want of neceſſary utenſils, not being able to bring them with them either from Copenhagen, or from New-Herrnhuth in a boat. They were forced to roll the ſtones to the ſpot, carry the earth in bags, and fetch the ſods by water from another place. For the roof they could bring ſome laths from New-Herrnhuth, but no timber, neither could they for a conſiderable time find any in the ſea fit for their purpoſe. But the wall being finiſhed, it happened juſt as they were going out in their boat on other buſineſs not far from the houſe,

that they met with two ſuch pieces of timber as they juſt wanted, which would have been carried away again by the next flood-tide, if they had waited any longer. In ſhort, it was as if one of the miniſtring ſpirits had rowed them thither at the time of the brethren's greateſt neceſſity, and they received them with thankful hearts, as a preſent from the hand of the Lord.

Their houſe conſiſted of one room five yards ſquare, and a ſmall fore-houſe, to ſerve for the kitchen. The roof was near ſix foot high, without cieling and moſtly flat, ſupported with two pillars; the laths were covered with a double layer of ſods and earth between; and to prevent the rain coming in (though ſtill it often dropped through) old tent-ſkins were ſpread over the whole, the walls alſo within being lined with the ſame. Sept. 16, they finiſhed this dwelling, and made their entrance with thankful and glad hearts. But from that time, the winter ſet in with rain and ſnow, and there was not much to be done without doors.

In the mean time the Greenlanders alſo built themſelves a houſe, which they entered the 14th of October. Their proviſions at firſt, fell ſo ſhort, that they maintained themſelves with much difficulty. But they diſcovered, not far from home, a place, through which the ſeals ran into a narrow bay; where finding it practicable to prevent their eſcape, they could kill ſeveral together, and were thus enabled, to furniſh the factor with between three and four barrels of blubber as a good beginning. The natives declared, that they had never ſeen ſeals in that place before, and were ſurprized at their running-in in ſuch numbers now. Therefore they could not but acknowledge it as a ſpecial providence for their ſupport.

§ 6.

It was not long before Greenlanders came on viſits, ſome of them inſtigated by curioſity only, but the greateſt part, with intent to hear the goſpel. The moſt of them lived near the factory, and on the other ſide of the iſland. The way by land to both places was at leaſt ſix miles over rugged cliffs and valleys. But yet they came frequently, and eſpecially at Chriſtmas, the men by water, and the women by land, in order to hear

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the word of God, returning home again often by night. The miſſionary likewiſe viſited the heathen at times. Their deſire to hear of Jeſus made the way eaſy to him, though in itſelf not only difficult, but even dangerous; as a proof of this, it once happened, that his foot ſlipped, and he tumbled down the hill with his head foremoſt, though without receiving any hurt, having the good fortune to fall into a ſufficient depth of ſnow. Neither were our Greenland brethren idle, but viſited time after time ſuch Greenlanders, as the miſſionary could not come at, and found, that they were ſo far from diſliking the teſtimony of the crucified Jeſus, that they often received it with joy, and promiſed to follow them one time or other.

Beſides ſome widows and their children, and ſome ſingle women, two families came to them with an intention to live there. The men were own brothers of a Greenlander departed this life in New-Herrnhuth, and had often heard the goſpel there, not without emotion of heart. They now came with a deſign to be converted; did not eaſily miſs one meeting, and were alſo before the end of the year received as catechumens. But their wives were not of their mind. And whereas the Greenlandiſh women are wont to be much more eager after the goſpel than their huſbands, and are often an occaſion of good to them; theſe on the contrary, came very ſeldom to the preaching, and the next year were the means of their huſbands forſaking their teachers again, and thus forfeiting the privilege of being the firſt-fruits of theſe parts.

§ 7.

The ſmall beginning of a Greenland congregation was regulated in the ſame manner, as in New-Herrnhuth. The Sunday's preaching, and other general meetings were kept in the Greenlanders houſe; but the holy communion and the meetings of the baptized were holden in the brethren's houſe, where likewiſe the ſchool was kept. It was matter of great joy, to perceive the ſame grace, which anoints the meetings of the Greenland-congregation in New-Herrnhuth, attending this branch of it in their new plantation. As they were the firſt time praying the litany, at rehearſing the Lord's prayer,

prayer, *Lord God our Father which art in heaven*, &c. it is remarked that ſuch a motion was raiſed in every heart, that the tears trickled down their cheeks. At the firſt ſacrament of the Lord's-ſupper, it is ſaid in the diary: "When I was about to ſpeak with the communicants, "as I knew that many things would require to be ta-"ken notice of, I was not a little uneaſy. But I was "much aſhamed and comforted on finding before me, "without exception, broken and contrite hearts pre-"pared by the Holy Spirit himſelf."

As to any increaſe from the heathen, as a Greenlander muſt have time to conſider, and a miſſionary ſtill more to obtain a due knowledge of him, it was not ſo early to be thought on. The congregation therefore was increaſed with no more than one new-born child by the ſacrament of holy baptiſm, but on the other hand diminiſhed by the melancholy loſs at ſea of a young man, called Joel. "It is a ſingular and exceeding affecting mat-"ter," (writes the miſſionary) "to have juſt ſeen a "brother ſo lively and vigorous, and preſently after have "the pain to hear the news, that he is gone into eter-"nity in ſuch a manner, leaving his body to be driven "about in the raging ſea, a prey for the fiſhes. I could "not tell what was the matter with me yeſterday, I felt "myſelf very anxious, went ſeveral times upon the hill "to look out into the ſea, without knowing why? "Neither did I juſt then reflect upon him, although I had "often been troubled on his account, becauſe he ventu-"red ſometimes farther than his abilities would admit of.

"In the year 1744, he was baptized as a child at "the ſame time with his parents, learned to read and "write well, and was of a chearful and upright diſpo-"ſition. As he advanced in years, a tender ſenſe of "love towards our Saviour and his wounds was percep-"tible in him, and he had a moſt amiable method of "recommending him to the children, being employed "as keeper of their bands. Afterwards he ſeemed to "ſuffer ſome loſs in his childlike diſpoſition; but "yet a heart attached to our Saviour was at all "times obſervable in him. He remained unentangled "in the ſins of youth, and in what point ſoever he felt "his corruption and ſinfulneſs, he ſpoke out concern-

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" ing it with an open heart, and would gladly be an
" entire joy to our Saviour both in ſoul and body.
" This year he obtained the privilege of partaking of the
" bleſſed ſupper of the Lord; and then moved with his
" brother-in-law Johanan from New-Herrnhuth hither.
" Here I always remarked a particular work of our Sa-
" viour in his heart, and indeed he oftentimes gave me
" great pleaſure. In this very year he expreſſed him-
" ſelf thus in a letter: " When I call to mind, in what
" manner our dear Saviour firſt drew near to me, my
" eyes ſtill flow with tears. His ſufferings warm my
" heart, and fill it with joy; I can now part with him
" no more. He has my heart as his property wholly,
" as alſo my body and members. He has likewiſe be-
" ſtowed on me his body and his blood, at which I
" greatly rejoice. My thoughts and ſenſes are con-
" ſtantly directed unto him, and I intreat him often with
" tears, to be quite near my heart, to mortify by his
" body every thing in me that is unprofitable, and make
" me a faithful youth. For I would gladly live with
" true ſatisfaction unto him." Thus far his own words.
" He aſſiſted me diligently in tranſlating, and his laſt
" work was a Paſſion-hymn; when he expreſſed his joy
" particularly at the words, " Had I of him a viſion,—
" my heart would tell me ſoon,—it was no apparition,
" —but God my fleſh and bone."

§ 8.

Now to return to New-Herrnhuth. The preaching of the goſpel publickly and privately proceeded with ſpirit and grace. The heathen alſo, from far and near, paid frequent viſits. Eſpecially a great many South-country people were there again in ſummer, viſiting their relations. Some of them were quite ſavage and raw, and did not care to hear any thing of God; ſome ſeemed not to be quite inſenſible, yet they alſo were deſignedly on their guard, and forbad their relations to hear the goſpel, leſt they too ſhould be caught in the ſnare; becauſe, as they ſaid, they had already ſeen many examples of people, eſpecially young minds, who had only once or twice given attentive ear to the word of Jeſus's croſs and death, being ſo captivated, and, as

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it were, bewitched * by it, as never after to be at reſt, till they too could live with the believers, often to the grief of their friends and relations.

The caſe was not much different with reſpect to the heathen who lived in the neighbourhood, except that many of them had ſo often been touched by the ſound of the goſpel, and were lulled to ſleep again, or had ſo guarded and fortified themſelves againſt it by the deſires of the fleſh and of the mind † (for even the Greenlanders are capable of making this wrong uſe of their ratiocination) that except the awakening of a freſh reſtleſſneſs in the conſcience, not much was to be done with nor expected from them for the preſent. Nevertheleſs there were never wanting ſome, who diſcovered an inclination for our Saviour, though it was no eaſy matter for them to break looſe from their friends and relations, and therefore they were obliged to wait for a more convenient ſeaſon.

The deacon, in particular, who went with the Greenland-congregation to the capelin-fiſhery, had often ſome attentive hearers from among thirty or forty families of ſtrangers, who had encamped upon the ſame place. And when our Greenlanders made viſits among the heathen, they found eaſy acceſs to ſuch people as theſe, who often requeſted them to preach the word of life in their houſes; which they were the more willing to do, as they perceived that their ſimple teſtimony was not without bleſſing, and was an inducement to many ſouls, nay, many large families, to change their place of abode, though often to their diſadvantage in temporal things, in order to have a better opportunity of profiting for their ſouls.

§ 9.

And if any one once took the reſolution to live with the believers, he might be accounted as good as gained over to the faith; and the examples of ſuch as went off

* What wonder is it, that the unbelieving Greenlanders compare what St. Paul calls *the power of God and the wiſdom of God*, or the *wiſdom of God in a myſtery*, with their favourite ſorcery? when many even in enlightened nations, attribute what they cannot bear, but yet cannot deny, to a ſecret magick, though ever ſo contrary to all the reſt of their principles.

† διανοιῶν, *Eph.* ii. 3.

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again, grew more and more rare. For they had frequently weighed the matter for ſeveral years together; and the determination only to come *thus* near aroſe, if not in all, yet in the moſt of them, from grace working by the word of Jeſus's ſufferings; which had power to operate the more effectually upon their ſtupid minds and benighted hearts, the more time and opportunity they had, by being removed from the tumultuous din of the heathen, to awake out of their dream, in converſation with their believing country-men, and to attain a heart-felt knowledge of their wants.

Thus twenty-two ſouls from among the heathen moved this year to New-Herrnhuth, and afforded hopes of becoming ſome ſatisfaction to our Saviour for the travail of his ſoul. Thirty-three ſouls out of the former inhabitants were added to the congregation by holy baptiſm. Thirty-two were admitted to the holy communion. Six new couples were joined in holy matrimony, and four couple from among the heathen, after embracing the faith, received the bleſſing of the church unto their marriage.

In order to give an idea of the inward progreſs of grace this year, I will only inſert out of the diary ſome obſervations concerning the ſpeaking with the communicants.

"Jan. 26, ſome brethren and ſiſters were ſpoken with in "a preparatory way for the bleſſed ſupper of the Lord. "They were, this time, in an extraordinary degree up- "right, voluntarily declared their faults and defects, "and expreſſed their deſire of entering into a more intimate acquaintance and converſation with our Saviour. "We were informed by the helpers, what great plea- "ſure it gave to a certain married couple, that their "ſon was to receive confirmation for the holy ſacra- "ment. We underſtood the ſame of ſeveral others, "which was a cordial to us. We had at this time ſix "brethren and ten ſiſters to confirm. The 30th, in "the helpers band many agreeable things were related "of the perſons laſt confirmed; how they expreſſed "their joy with tears, that they ſhould now ſoon be "partakers of this higheſt good. Many, whom we "cannot yet admit to confirmation, lamented their "caſe grievouſly, and eſteemed the others happy.

"This

" This is a new evidence to us of the particular work " of the Holy Spirit in the hearts of the baptized.

" Feb. 24, In ſpeaking this time with the communi- " nicants, we found reaſon to thank God for his un- " ſpeakable gift, on account of their ſincere mind, and " real ſenſe of their poverty and weakneſſes, which " cauſed them to ſigh for grace. But yet there were " ſome, who had not made a right uſe of the loving " heart, and maternal leading of the Holy Ghoſt, and " were ſtepped into by-paths; but they were alſo " grieved to the heart on that account. The 27th, " we had many rejoicing accounts given us of the bleſ- " ſing of the laſt Lord's-ſupper. Some, who partook " of it for the firſt time, as alſo the confirmed, could " not ſleep that night for joy and comfort of heart, and " expreſſed themſelves very ſweetly to the reſt concern- " ing the grace they had enjoyed. To ſome likewiſe, " who have a great deſire for it, but cannot yet be ad- " mitted, it cauſed ſleepleſs nights and many tears.

§ 10.

As to externals, the Greenlanders had a very good year, there being ſcarce any winter, conſidering the climate. In January more rain fell than ſnow, and when the ſnow increaſed, it was ſeldom extreme cold. On the other hand towards ſpring, ſo much ſnow fell and lay ſo long, that they were obliged to uſe ſnow-ſhoes till the end of May. The Greenlanders were never hindered from going to ſea, and were ſo bleſſed in their proviſions, that a few only were neceſſitated to leave the ſpot before the ſeaſon for capelin-fiſhing, when all hands muſt betake themſelves to the teeming ſeas.

For ſome of the laſt years, I have taken no notice of what paſſed in the Greenland congregation during this their four weeks abſence, becauſe the accounts of it, though pleaſing, are not attended with much variety. But at this time I cannot omit giving a ſhort ſummary of a helper's diſcourſe to the Greenlanders. He ſaid among other things: " The grace which our Saviour " confers upon us is inexpreſſible. He is every day, " nay, every hour with us. Indeed we cannot ſee " him with the eyes of our body, but our heart can feel

" him,

"him, if we only truly love him, and cleave to him,
"juſt as ye now ſee the angmarſet do, ſwarming about
"the rocks, and let them be driven away ever ſo often,
"they return inſtantly in great numbers, ſtriving to
"reach the rocks. Juſt ſo ought we to cling to the
"perſon of Jeſus, and ſuffer nothing to drive us from
"him. His blood has certainly power ſufficient to
"keep us immovably with him."

The whole ended without any hurt or misfortune, neither did any periſh in the water this year, which is a rare caſe in Greenland.

§ 11.

Of the twelve that entered into reſt, I will only take notice of the following, for the ſake of ſome particular circumſtances.

1.) Maria Barbara, came hither with her parents in 1751 when ſhe was a girl twelve years old. She was ſoon powerfully laid hold of by our Saviour, and baptized the next ſpring in the preſence and with the approbation of her parents. But they afterwards changing their minds and departing to the ſouth, violently ſet upon this their daughter, in order to carry her along with them by force or fraud. But as ſhe was immovable, and implored our protection with many tears, the parents were obliged to make off without her, and our late ſiſter was very chearful and quiet with her relations here till the year 1754, when her father and eldeſt ſiſter came again into theſe parts, and purpoſed to ſnatch her away by ſtealth; but ſhe was quickly delivered from this apprehenſion, by their going both off the ſtage of this world ſhortly after their arrival. However there was ſtill a kinſman, who tried his utmoſt to carry her off. But he too was ſoon gathered to his fathers. Thus ſhe was now reſcued out of this danger, and led a comfortable life with her people. A year ago ſhe broke a leg, became a cripple, and fell into a conſumption. She bore all her affliction with reſignation, and in a believing expectation of a ſpeedy releaſe, which tranſlated her into the kingdom of eternal life and health, on the 6th of January, the day of the manifeſtation of Chriſt to the Gentiles.

2.) Ste-

2.) Stephen, a married man, came hither with his wife in the year 1749. Though he was otherwiſe one of the moſt unpoliſhed Greenlanders, yet, after his baptiſm, he was remarkable for his ſimplicity, childlikeneſs and ſincerity of heart towards our Saviour and the brethren. Therefore he alſo proſpered, nor was ſubject to ſo many viciſſitudes, as ſeveral others were. And thus by degrees he attained ſuch an agreeable nature and temper, even outwardly, that it was a pleaſure to every one to have any converſe with him. Since laſt year he was one of our moſt ſenſible and truſty helpers, but at laſt, falling ill of a conſumption, it was not in his power to do much more. It was often a great grief to him, that he was not able to frequent the meetings, and therefore he longed for a ſpeedy deliverance, which was granted him to his ſingular joy, November the 7th. I will juſt note the following lines out of a letter he wrote this ſpring: "I am poor, and yet chearful and happy, for "I continually meditate in my heart upon our Saviour. "His blood and ſufferings alone are what rejoice my "heart and preſerve me from evil. Hence it is that "there is nothing better for my heart, than when he "feeds and nouriſhes me with his body and blood. "I thank him that he has endued me with his mind, "and beſeech him to be conſtantly near me."

3.) John Ludwig, a child of four years old, in whom a tender heart was perceptible. Laſt autumn he was thrown down upon a rock by a ſudden guſh of wind, whereby his back was broke, ſo that he could not go, and at laſt grew double. In his ſickneſs he ſaid to his parents: "I will go hence," and on his father's aſking him: "Whither wilt thou go?" he replied: "To the "dear Lamb." He ſpoke continually of it, and how he would kiſs our Saviour's wounds; and when he loſt his ſpeech, he ſtill pointed with his finger to his ſide, and to his hands, and by a pleaſant countenance gave us to underſtand, what a joyful ſenſe he had of the bliſs, "Soon near at hand to greet—Chriſt's ſide and hands "and feet."

4.) Judith *alias* Iſſek, a happy heart, charmed with the paſſion of Jeſus, and the firſt bleſſed overſeer of the ſingle ſiſters choir at New-Herrnhuth: She was born

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in the ſouth, and came in the year 1741 into theſe parts. She was formerly a very pattern of a ſtupid heatheneſs; and being once aſked, whether ſhe was ſenſible of no deſire in her ſoul after her Creator and Saviour? ſhe replied: ſhe did not underſtand that, ſhe had left her ſoul behind in the ſouth. The late Sarah, who departed to her Lord at Herrnhuth in Upper-Luſatia, being her own ſiſter, prevailed ſo far as to get her away from the ſavages to her, and took much pains in recommending our Saviour to her, and endeavouring to awaken a longing in her ſoul after him, in which ſhe was ſucceſsful. Our deceaſed ſiſter was poſſeſſed of ſingleneſs of mind, got acquainted with her depraved ſtate, and, like a little child, was preſently encouraged to put her whole truſt and confidence in the unſeen Friend of ſinners. She was often diſcovered in ſome ſolitary place with wet eyes; ſhe ſignified her deſire to be baptized with tears, and was made partaker of this bleſſing in the Chriſtmas holidays 1742, from that time ſhe proceeded ſtedfaſtly in grace, and begun to learn to read, but often wept ſavourily at her unaptneſs, and ſlow progreſs. In the year 1747, ſhe travelled with her ſiſter and brother-in-law to Germany, and there was firſt admitted to the Holy Communion. She was beloved by every one whereever ſhe came, and received more benefit in ſecret from the bleſſings of the church, ſo far as ſhe could enjoy and underſtand of them, than appeared outwardly. At her return in the year 1749, her country-people ſoon perceived from her ſerenity of mind, and chearful walk, that our Saviour had beſtowed particular grace on her. Now as ſhe had ſeen in the churches the beautiful regulation of the choirs, it was her concern, to come into better order alſo with her Greenland ſiſters. They therefore built a houſe the ſame autumn, in which ſhe kept good order and overſight. It was her heart's great concern, that her ſiſters might always lead a regular and happy life; ſhe rejoiced heartily at their proſperity, and was in her laſt years ſometimes uneaſy, that on account of her hardneſs of hearing, ſhe could not hear all that paſſed. She was often afflicted with ſpitting of blood, but yet ſhe gave us no intimation, that ſhe believed ſhe ſhould ſoon depart to her Saviour, be-

fore the preſent year, when ſhe often ſpoke with great ſatisfaction of her approaching diſſolution. The laſt quarter of a year ſhe moſtly kept her bed, but was very happy, and when for the two laſt times the holy ſacrament was adminiſtered to her on her ſick-bed, ſhe was replenished with extraordinary joy in expectation of her laſt ſummons, which followed October 13, while her ſiſters were keeping a heart-affecting liturgy around her.

The following extract from ſome of her letters may illuſtrate the ſtate of her mind.

"I am ſenſible of my inſufficiency, but at the ſame "time feel that our Saviour loves me, and is rendering "my heart conformable to his will. And therefore, "with all my indigence, I will adhere unto him. If "he had not ſought and choſen me, I ſhould ſtill have "remained in darkneſs. When I conſider this, my "eyes pour forth tears. My dear Saviour, I have no "other joy, but in thee and in thy blood alone. This "inflames my heart, &c."

"I poor creature conſtantly abide as a poor ſinner in "my Saviour, and he keeps my heart ever chearful and "pure with his blood. I know, if he did not do ſo, "I ſhould be capable of every thing that is bad. There-"fore my deſire is, always to feel our Saviour's ſuffer-"ings and love in my heart, wherein is the greateſt "ſatisfaction and life, &c."

"When I reflect, that our Saviour redeemed us with "his blood, I thank him moſt heartily. And notwith-"ſtanding I am a poor wretched child, he ſtrengthens "my weak heart with his body and blood.——This "winter I have been very weak in body, and often "had ſpitting of blood. I then thought: Now I ſhall "go to my Saviour, and often rejoiced greatly at it. "But now that my Saviour reſtores my bodily health "a little, I thank him for that too, and will yield my-"ſelf up wholly to his diſpoſal, &c."

"I have been very happy this winter with my ſiſters, "and whenever they were together, they thanked our "Saviour for his grace, and employed themſelves in "diſcourſing of his ſufferings. I ſometimes tell them, "that the ſiſters over the great waters have no other "aim, but to pleaſe our Saviour and live unto him.

"We

"We then wiſh: Ah! if we loved him ſo too! Many "of the new ones are baptized, and we have taken "ten into our houſe, who afford me much joy, &c."

"All my ſiſters here greet you. Though they do "not know you, yet they often think of you. They "are aſhamed on account of their wretchedneſs, but "have confident hearts unto our dear Saviour, that he "will make them continually more agreeable and plea-"ſing unto him. When we meet together before him, "we feel his preſence.——My dear Saviour leads me "poor weak child, and the Holy Spirit tends and nur-"ſes me. At which I am often aſtoniſhed, but greatly "comforted, &c."

Two days before her end ſhe dictated the following letter to a ſiſter, that had been very dear to her in Europe.

"My dear A. C. I now ſend you the laſt kiſs out "of my heart. My tabernacle is exceedingly weaken-"ed and decayed by ſickneſs, but I meditate continu-"ally on my Saviour's ſufferings, and rejoice greatly "in the proſpect of that bleſſed moment, when he will "call me; and that I ſhall now ſee his wounds with "my eyes, for I am redeemed with his precious blood. "Although I ſhould have been willing to tarry a little "longer with my ſiſters, yet I leave it to our Saviour; "and my greateſt inclination and deſire is, to be with "him. When I contemplate the particular grace of "our Saviour, which I have enjoyed here upon earth "in his congregation, my eyes overflow with tears: I "love him, and ſhall love him without ceaſing. I "once more ſalute all the ſiſters, that are with you. I "now feel myſelf too weak to proceed farther," your dear Judith.

The twenty-seventh Year, 1759.

§ 1.

AGain frequent opportunities offered this year of proclaiming the goſpel to entirely rough heathen; becauſe many ſouthlanders as they paſſed to, and from the north, came to pay viſits to their relations and country-folks in New-Herrnhuth. From the end of June to the beginning of Auguſt ſcarce a day paſſed without ſome of theſe gueſts, and though their hearts lay in the thickeſt darkneſs, and their minds were intent upon other things, and their behaviour was wild, rude and reſtleſs; however ſome of them always attended the public preaching of the goſpel. And though ſavage Greenlanders cannot be ſuppoſed to comprehend much of a ſubject addreſſed to a believing audience, yet their willingneſs to lend an ear was a token, that they had conceived no prejudice nor averſion to the truth; and it was obſervable in many, that the bare ſeeing and hearing a reaſonable ſervice of God, made a certain impreſſion upon them, which, at that time, they did not underſtand. Neither was the converſation of their believing country-men, who accoſted them vigorouſly, in vain; at leaſt what they had not rightly apprehended in the public diſcourſe, was by this means more fully explained to them. For inſtance, I find it once ſaid: "After ſermon ſeveral "ſouthlanders, who had frequently heard the word, "viſited us. We aſked them, if they had ever heard "before of our Saviour? One ſaid: "No, but we have "heard of one, that is called God." Now as we were "about to recommend the atonement of Jeſus unto "them, he ſaid to a Greenland helper, that ſtood by: "Do thou ſpeak to us, our ears are incapable of un-"derſtanding the Europeans." This was quite agreeable to our Greenland brother; and he teſtified of him, who had given himſelf up to death for our ſins, in ſuch a manner, that it was a cordial joy to hear him. He many times repeated: "So dead and ſtupid, as ye now are, "was I too formerly; but when I heard from theſe

"my

" my teachers, that there is a Saviour, who has pur-
" chaſed ſalvation for poor miſerable men, I rejoiced at
" it, and prayed to him, and he gave me an open heart
" and ears to hear and to underſtand. And now ye
" may eaſily ſee, that I am happy, and I can wiſh you
" nothing better, than that ye alſo might ſubmit to be
" made happy." Our Saviour owned this teſtimony, and many a deep ſigh broke forth from the ſavages againſt their wills. Among them were the brothers of Chriſtina mentioned in the year 1750, § 9. who forcibly dragged her away from the northern miſſion; but they now behaved quite peaceably.

Another time it is ſaid: " Many things were ſpoken
" with ſome ſouth-country people of our Saviour. A
" young man was ſo ſeized, that his whole body begun
" to tremble, and he ſaid: " I would gladly be the
" Saviour's, but my people always keep me back."
" The moſt of them hearken attentively, when we
" make known unto them the death of the Lord, and
" come alſo into the public morning and evening-meet-
" ings. But when they are aſked, if they do not chuſe
" to live a winter here, or nigh at hand, and viſit us?
" they have various excuſes; for inſtance, that there
" are not ſo many rein-deer hereabouts, as in the ſouth;
" that they had eaten none for a long time, and they
" could not overcome their longing after that fleſh; but
" when they had eaten their fill of it, they would come
" again, and hear more of their Creator."

But the greateſt part were thrown into a panic. For a Greenlander of Diſko-bay, who had been with a whaleſiſher to Amſterdam, and came back this year, ſpread a rumour, that next ſpring many ſhips would come and kill all the Europeans, and all the Greenlanders too that they met with among them. Therefore the Greenlanders, that would ſave their lives, ſhould flee to the ſouth. This falſe alarm made many heathens hurry away out of the neighbourhood of the miſſions; above twenty boats of ſouthlanders, who were come into our parts, haſtened back again, and almoſt all in Kangek went along with them. But yet four perſons of thoſe ſojourners who were under nobody's command, ſtayed in New-Herrnhuth.

§ 2.

However before the neighbouring heathen fled, many payed viſits from time to time, and the word of life was cloſely addreſſed to their hearts anew, and always had its effect on ſome, though often in a ſlow manner. Again, when our Greenland-helpers were abroad providing the neceſſaries of life, they were obliged to take up a night's lodging with ſome of them, and were often deſired to ſay ſomewhat to them. I find ſuch accounts now and then in the diary: "The brethren, who have for ſome "time been catching willocks in Kangek, gave us ma-"ny joyful accounts of the inhabitants, viz. that they "found many deſirous hearers among them, who in-"treated them to pray and ſing; that this gave them an "opportunity of proclaiming the paſſion of God with "joyful hearts"—"Our helper Daniel has again deli-"vered a teſtimony of our Saviour of late in Kookœrnen. "One particular family gave him great pleaſure, eſpe-"cially the pretty children, who would be glad to live "with us. Some weeks after, he found the woman of "the houſe deeply concerned. She ſignified her de-"ſire for baptiſm with tears; but her huſband is quite "otherwiſe-minded. And beſides, there is another "man in the houſe, who diſcovers his enmity againſt "the brethren and their doctrine on every occaſion, "and endeavours to keep back the reſt."

Two of our Greenlanders, diſpatched with letters from the merchant to Fiſher's bay and Frederic's-Hope, on their paſſage met with an opportunity in ſeveral places, to ſhew forth the death of the Lord, and they were generally deſired to do it by the ſavages.

One, that returned home from the bay, related that Perſok, a heathen that has been long acquainted with us, had talked with him almoſt a whole night. Among other things he ſaid: He was now as eager after hearing what is good, as the ſea-birds are after the fiſhes, who ſwallow them whole for eagerneſs; yet he confeſſed his thoughts were ſtill divided. However, ere three weeks were at an end, the good thoughts prevailed, and he moved with his whole family to the brethren.

The ſingle viſits paid to the few heathen ſtill left behind, had however effected ſo much, that at the end of the

the year the number of inhabitants was increaſed with twenty-five perſons; and ten of them gave indications of a particular work of grace in their hearts, and were already received among the baptiſmal candidates.

§ 3.

In hopes that it may be acceptable to many, I will proceed to remark ſuch paſſages, as ſtruck me in the peruſal, concerning the internal proceſs of the congregation.

I find it ſaid of the unbaptized: "February 3, "we had twenty-one of them together, and ſpoke in "a plain and hearty manner with them. When we "interrogate them about their hearts, and their ſenſe "of our Saviour, they are ready with their anſwer, and "tell us in a quite natural and direct way, what they "have had a living experience of, and what is ſtill "ſtrange and unknown to them."——"In a helpers "conference various things were related of our neweſt "inhabitants. The above-mentioned Perſok had ſaid, "that being with the baptized catching capelins, he "was preſent at their praying the litany. And the "words: *Thy agony and bloody ſweat, comfort us, dear Lord "and God*, penetrated his heart ſo deeply, that he often "dreamt of it ſince then, and was ſometimes ſo con-"cerned to obtain that comfort, that he could not ſleep. "His wife in like manner is very deſirous of baptiſm. "Since that time both of them are frequently coming "to enquire, if the hour will not ſoon ſtrike for their "admiſſion to baptiſm, at leaſt for their previous re-"ception as candidates, and aſſure us, that their chil-"dren often ſpeak of it too."

In autumn all the inhabitants, according to cuſtom, were ſpoken with, and then it is ſaid of the young men and boys: "They were upright, tender and covered "with ſhame, and the hearts of moſt were rejoiced at "the preſervation they found in the wounds of Jeſus. "They confeſſed ingenuouſly and with many tears, "whatever had befallen one or another the preceding "ſummer. One ſaid: He had ſome time ago beſought "our Saviour to forgive his tranſgreſſions, and to waſh "him anew with his blood. And our Saviour had

" alſo drawn near to him again, but yet his heart had
" never been truly eaſy and comforted, becauſe he had
" not confeſſed his faults. But now he had done this,
" he was as lightſome, as if he had been diſcharged of
" a heavy burden, and he believed he ſhould now be
" quite chearful again. The maternal labour of the
" Holy Spirit, was at this time in a particular manner
" obſervable in them, and we found that the perpetual
" nearneſs of our Saviour in his dying form was more
" and more an indiſpenſably neceſſary point to them."

Now as the Greenlanders are naturally a cloſe and reſerved people, and it requires great pains to learn their meaning, even in mere natural things, which is often to be gathered rather from their mien than their ſhort abrupt anſwers; ſo much the more ought we to value the gift of open-heartedneſs in theſe young beginners, and their owning and confeſſing their own peculiar bad ſituation, which the ſelf-love of all the deſcendants of Adam, be they of what nation ſoever, prompts them to wrap up in the thickeſt obſcurity; and this grace diſplays itſelf even in the quite ſmall children. As a proof of this, I find it thus ſaid: " We ſpoke alſo with the
" boys betwixt four and twelve years old, and found
" many amiable children among them, who have a
" tender love for the dear Lamb of God and his wounds,
" and a clear look withal; I might alſo add, a good
" underſtanding, and gift of expreſſing themſelves.
" One of ſix years old ſaid: I will honeſtly confeſs,
" that I ſometimes behave ill. When ſuch or ſuch
" teaze me, I ſpeak roughly to them; but if they ſtill
" will not let me alone, I grow angry, and render
" them like for like. My heart is not well, but is har-
" dened by it. But when I go to our Saviour, and
" pray him to ſoften my heart truly with his blood, I
" am well again."

And I muſt take this occaſion to remark, that the young Greenlanders, born in New-Herrnhuth, baptized in their infancy and kept to ſchool, differ very ſenſibly from ſuch as are come hither pretty big children from among the heathen.

§ 4.

Among other things it is ſaid of the communicants: "At this time they had in a quite particular manner, "tender and melted hearts. Some ſaid with tears: "Ah! I now begin to feel how truly poor and wretch-"ed I am:" or, "I grow better and better acquainted "with my own heart, the more I am acquainted with "my Saviour."——"I am aſhamed, that I am ſtill ſo "bad, and yet our Saviour is ſo good to me." Others ſaid: "I have long ſincerely deſired, again to eat and "to drink the body and blood of our Saviour; the oft-"ener I partake thereof, the more does my heart hunger "after him."

Another time it is ſaid: "At the ſpeaking with the "communicants it was manifeſt, that in general the "Holy Spirit is carrying on a bleſſed and delightful "work in their hearts, and imparting to them a deeper "knowledge of their own corruption, and a more bleſ-"ſed and indiſpenſably neceſſary participation of his "merits and of the daily communion with the Man of "ſorrows. Their happy ſenſe of his nearneſs, and their "joy in the Lord, was diſcernible on the very fore-"heads of ſome." Again: "At the preparatory ſpeak-"ing, the brethren and ſiſters were found particularly "open and ſenſible of their ſinfulneſs, but yet of good "cheer and in a diſpoſition ſincerely longing after the "ſacramental enjoyment of the body and blood of Je-"ſus; which we looked upon as an evident token of "the unwearied labour of the omnipreſent Teacher, "even at the time, when they are ſcattered among the "heathen; therefore we had the ſatisfaction at preſent, "of having no occaſion to exclude any one from the "holy communion." But another time it is ſaid: "We "were obliged to deal ſtrictly with many, and to refuſe "ſeven perſons the Lord's-ſupper, on account of ill be-"haviour, and an apparent unfeeling ſtate of heart."

Now this treatment was commonly followed with a ſpeedy wholſome effect. The helper among the wi-dows gave the following relation: Going out with ſome of her ſiſters to gather bill-berries, ſhe miſſed one of them, and after long ſeeking, found her behind a rock lying upon her face, weeping and praying. On aſking

the

the reaſon, ſhe anſwered: "I was the laſt time excluded from the Lord's-ſupper, and now I am greatly afraid, leſt I ſhould not have leave to go to it the next time; and I would not willingly be deprived of it any longer. Therefore I was praying to our Saviour." And he alſo heard her prayer, and denied her approach to his ſacred body and blood no longer.

Again it is ſaid: "We had to-day a quite ſingular helpers-conference; many very rejoicing and comforting, but ſome grievous and painful matters occurred. Thanks and bowedneſs, joy and ſorrow were mixt together. Afterwards we ſpoke to a woman, in the preſence of her huſband, concerning her preſent ſituation, and admoniſhed her, no longer to withhold her heart from our Saviour, but to give it wholly up to him, that ſhe might lead a regular and happy life. At firſt ſhe was pretty ſtubborn and inſenſible, but at laſt ſhe burſt into a flood of tears, and promiſed to give herſelf up anew to our Saviour.——After ſome time, ſhe came very early to a ſiſter, wept abundantly on account of her depravity, and ſaid, that now being come to a thorough ſenſe of the unhappy condition ſhe was in, ſhe could not ſleep the whole night; but from henceforward ſhe would not reſt, till our Saviour had beſtowed his grace and favour upon her and given her an obedient heart."

Of the helpers band it is ſaid: "We perceived to-day the preſence of our Saviour among us in a particularly ſenſible and humbling manner. The helpers were exceeding chearful. We have among them ſome remarkably diſtinguiſhed and gifted people, for whom we owe our Saviour abundant thanks. And the beſt of all is, that they do not deſcry in themſelves the gifts which our Saviour has conferred upon them for the benefit of their people, and which we know the beſt." Another time it is ſaid: "The other matters were not the moſt agreeable; however we rejoiced at the faithfulneſs of our helpers, in timely entruſting to our ears whatſoever might tend to the diſhonour of our Saviour, if not quickly prevented."

§. 5.

§ 5.

This year John Beck and his wife returned from visiting the churches in Germany, bringing with them an acceptable present to the Greenlanders, viz. *The translation of the narrative of our Lord's passion according to the harmony of the four evangelists*, and *a small hymn-book*, consisting of antient and modern hymns, which he with the assistance of other brethren, had translated from time to time, and had now got printed anew. With him came also a new assistant in the function of the mission, particularly in the labour among the young men, viz. *Henry Huekel* from Moravia *. At the same time Matthew Stach, and with him Jens Haven, came on a visit from the new congregation at Fisher's-Inlet, in order to concert measures respecting the concernments of his congregation, with the rest of the missionaries, especially with Frederic Boehnisch, who was soon going with his wife on a visit to Germany.

The Danish missionary, the Rev. Mr. Bruun, who came in the year 1752, to the colony of Good-Hope, intended to return with his family in the same ship. The farewel was very friendly and affecting, and he particularly desired the brethren to treat his successor in the same manner they had constantly done him, which they gave him the strongest assurance of. But on his arrival with the ship at the next colony Zukkertop, he learnt, that his successor, who was to come from Disko, was not likely to come; and therefore he let his family go without him to Copenhagen, and returned to Good-Hope. The next year he was relieved by the Rev. Mr. Gregersen, and was afterwards appointed minister of Slagelse in Zeeland.

§ 6.

This year forty souls, including twelve children and also the deacon Sœrensen's little son, were added to the congregation by the laver of holy baptism. On the other hand, no more than twelve departed this life, a-

* They brought three sheep with them from Copenhagen, in order to make a trial of raising a small stock, which succeeded very well, and as the number of rein-deer is daily diminishing, they are of great service to them.

mong

among whom two were loſt at ſea in their kajaks. The following call for a more circumſtantial notice.

1.) Agnes, a married woman, came in the year 1745, from the ſouth, and immediately upon hearing the goſpel, diſcovered an earneſt deſire after our Saviour, was baptized the ſame year, and admitted to the holy communion in 1748. She was twice married, and a helper among her own ſex. The ſtate of her heart may appear from the following letter, wrote in the year 1752. "I am enabled to rejoice daily, ſince I know that I have a Saviour, "and that I have now nothing elſe to crave while I am "upon earth. Oh! had I not him, nor felt him, I ſhould "be like a dead creature. Whenever I eat the body of "Jeſus and drink his blood, I feel a new life in me. "I was alſo exceeding glad that our teachers John and "Matthew viſited us, and ſhall not forget them; but "I ſhall ſet my Saviour moſt of all before me. We are "well aſſured, that if we had not him, we could not "be happy. I know that I have a deſirous heart after "Jeſu's blood, and that I have no other Saviour but "him who ſhed his blood. Him I love, becauſe he re-"deemed me, and choſe me out of the heathen. And "becauſe he loved me, I will love him again with all "my heart."

Three years ago ſhe loſt the uſe of her limbs; this diſabled her from attending the meetings, and obliged her to forego many things, which gave her much concern; but yet, at the celebration of the bleſſed ſupper of the Lord, ſhe was, as often as poſſible, carried into the meeting-hall, or conducted thither on a ſledge, becauſe ſhe choſe rather to partake of it with the whole congregation than at home by herſelf. She was reſigned in all her ſufferings; and it was a pleaſure to ſee and ſpeak with her, particularly when the Lord's-ſupper was adminiſtered to her at home, at which time after reception of the elements, ſhe would turn round upon her face in her bed, and adore the Lord with many tears. At laſt ſhe earneſtly longed for her releaſe, which came to paſs at a time thoſe preſent leaſt expected it.

2.) Hedwig, a widow, came in the year 1753 with her huſband and children from the north. In the beginning it ſeemed as if nothing was to be done with her,

and

and our Saviour was obliged to knock long at the door of her heart, before ſhe opened to him and was baptized. Nay, afterwards, at the time of her huſband's deceaſe; ſhe behaved in a pretty heatheniſh manner on the occaſion. Soon after, ſhe was ſeized with a grievous leproſy, which ſhe was forced to labour under till her end; inſomuch that ſhe and her two children, who were likewiſe infected, were obliged to live quite by themſelves, and the laſt years ſhe could not come to any meeting by reaſon of the intolerable ſmell. However ſhe was frequently viſited; and this teſtimony may be given her, that notwithſtanding her miſerable caſe externally, her heart grew more and more tender and deſirous of our Saviour. Her deſire was alſo ſatisfied. She laid hold of our Saviour by faith, relied on him as a loſt ſinner, and frequently ſpoke of his love with tears. Her departure hoſne to him was not expected ſo quickly; but her leproſy ſuddenly ſtriking in, our Saviour uſed this as a means of her releaſe from this miſery.

3.) Jeremiah a dear youth, came hither with his father, in the year 1756, from Piſſikſarbik. The word of the ſufferings of Jeſus manifeſted its divine power in his heart very ſoon, and he intimated with what earneſtneſs he longed for baptiſm, which he was made partaker of the year following. He went on his way in this grace chearfully and calmly, and it was plain both from his words and aſpect, that he knew where his true happineſs lay. He had a ſickly body, and was often ſo ſwelled, that he was ſcarce able to walk, but amidſt all his pains, he was lively and reſigned, and ſaid to his teacher at his taking leave of him in Piſſikſarbik, where he was with his people on the capelin-fiſhery, "I call "to mind much and often the pains of our Saviour, "which he endured for me, and they are a great com-"fort to my heart. I ſhall probably ſee you no more "below, but ſoon go to our Saviour and kiſs his "wounds." And this was his happy lot and portion ſoon after, and his tabernacle was interred in the burying-ground at Piſſikſarbik.

4.) Gregory, a youth, came hither in the year 1751, as a little boy with his parents; and when they returned to the ſouth, our Saviour had already laid ſuch hold of his

his heart, that he would not go away again, but be his property and baptized with his blood, which bleſſing he ſoon obtained. We furniſhed him, as a forlorn orphan, with a kajak and neceſſary tackling, to enable him to get his own living, and he preſently grew ſo expert, as to be able to maintain himſelf, his mother and his two ſiſters, who returned hither after his father's death. The more he advanced in years, the deeper inſight he acquired into his own corruption, but at the ſame time a more ſolid enjoyment of the comfort ſpringing from the grace in the merits and wounds of Jeſus. When he was ſpoke with, he often ſhed tears on account of his deficiencies, and eſpecially the ſmall ſenſe and ſavour he ſtill had of our Saviour and his wounds. He dealt ſtrictly with himſelf, with reſpect to every bad thing that appeared in him, and laid it open to his teachers, juſt as it was. And as he was pretty orderly too in externals, he had a ſhare of the overſight in his choir-houſe committed to him. In a word, we entertained hopes, of training him up as a truly ſolid heart, and for an uſeful helper. But while he was a ſeal-catching, he was ſeized with ſuch a violent head-ach, that the next day, notwithſtanding all means uſed, he loſt his ſenſes; and though his hearing and ſpeech were afterwards reſtored, yet he was not able to form one ſenſible thought. Only on being aſked, if he ſtill remembered our Saviour? He anſwered: "O! yes, I often remember him." A full fortnight he lay in ſuch exquiſite pains; and at laſt loſt both hearing and ſpeech entirely, and lay as in an apoplectic fit, quite ſtill, except that he often pointed round with his hand, ſmiling at the ſame time. And thus he fell aſleep gently and unobſerved.

5.) Matthew, ſon of the late Boaz, a ſenſible, lively and ſteady boy, having a tender heart and a true ſenſibility towards our Saviour and his merits, was baptized 1753, and was preſerved in this grace from the ſins of youth. He went diligently to ſchool, and learnt to read and write well, and withal became more eagerly intent upon work and managing the kajak, than we wiſhed. For as he was following a women's-boat to Kookœrnen, ſpying ſome people in the main ſea a good diſtance from land on the hallibut-fiſhery, he had a mind to go to

them

them alone, but never reached them, and only ſome of his tackling was found, ſo that it is ſuppoſed, he overſet, and was carried away with the current.

6.) Shem, a married man, came a perfectly ſavage Greenlander from the ſouth in the year 1746, but the Holy Ghoſt preſently took him under his tutelage, inſtructed him in the knowledge of his miſerable ſtate, and wrought in him a deſire after our Saviour and his blood. The bleſſing of the holy laver had a very apparent good effect upon his heart, and the participation of the body and blood of Jeſus in the holy ſacrament operated ſtill more effectually upon him. He was lowly-minded and of a contrite ſpirit, and when he committed an error or overſight, he was troubled, and generally came of his own accord to make it known. A tender love and adherence to our Saviour was obſervable in him, and he at all times ſhewed a ready obedience to his teachers. He was naturally of a briſk temper, withal very expert, and an excellent provider. Even many poor people were helped on by him, who, no leſs than his ſurviving widow and four dear children, of whom the eldeſt ſon has not attained the age of twelve years, loſe an affectionate father in him, and that too in a melancholy manner known to God alone; he having ſome days ago haſtened away home from his companions at the bay, but never arrived. A couple of years after, ſome ſigns appeared, which gave riſe to a conjecture, that he was murdered by a Greenlander, whoſe blood-thirſtineſs had betrayed itſelf more than once, and who probably wanted to take revenge for the loſs of a converted friend; it is likely he was buried in a deſolate part of the country, where ſome of his utenſils were found.

§ 7.

Now touching the new and ſmall Greenland-congregation at *Lichtenfels* * (or *Light-cliff*) on Fiſher's-bay, there was but little appearance of any increaſe till the end of this year. It is true many ſouthlanders, as they

* *Licht* in German ſignifies *light*, and *fels* a *rock*. The reaſon for calling this place ſo, was the ſituation of the place environed with naked rocks, and the great promiſe to the Gentiles, *Iſa.* lx. 1, *Ariſe, ſhine, for thy light is come*, &c.

paſſed

paſſed by, called there and heard the word of God their Creator, and of the redemption obtained by his blood, with aſtoniſhment, and not altogether without emotion; but not one of them could be prevailed upon to ſtay there, and all the ſatisfaction which could be had for the preſent was, that they had got ſome intelligence of the goſpel, and knew where they were to ſeek for it, when they were anxious for comfort.

Some came on a viſit from the inlet and the circumjacent parts from time to time, who had often been touched by the goſpel, and freely owned their uneaſineſs and our Saviour's demands upon their hearts, but ſtill made all kinds of excuſes why it could not be for the preſent. Among theſe people came alſo the practiſing angekok of theſe parts*, with his wife, who both proteſted, that they were inclined to be converted too, and were only ſorry, that the miſſionary would not believe them. But indeed he had reaſon to doubt of their ſincerity, as he knew that they only ſought ſome converſation with him, with an intent to deter their enemies from taking vengeance upon them for the murder committed upon one that belonged to them, and to make the well-diſpoſed Greenlanders entertain a good opinion of them, as of people, who alſo loved what is good; though at the ſame time they could not forbear fomenting diviſions among them. In general it was plain, that the angekoks have no other view in coming to hear what is good, but to acquire more knowledge than the other Greenlanders, to be able to talk plauſibly to the ſimple gaping crowd, and lay down various opinions concerning ſupernatural things collected from chriſtians and heathens, and thus to be reputed as wiſe as the miſſionaries. The Greenland-helpers indeed could detect them ſooner than the miſſionary. And therefore on his once enquiring of an old ſenſible brother, why he would not ſpeak with an angekok about the way of ſalvation, he made anſwer: "It is to no "purpoſe to ſpeak of good and precious matters to ſuch "people, who are full of deceit, and only make uſe of

* Where a number of Greenlanders live together, they like to keep an angekok, to conſult on occaſion. And if they can get none, they are either deſpiſed or pitied by the reſt, as poor people.

every

"every thing to their bane." Which directly put the miſſionary in mind of our Saviour's words; "Give not "that which is holy unto the dogs, &c."

§ 8.

On the other hand, at a viſit on the eaſt-ſide of the iſland, he found a couple of pretty people, which were an evidence to him, that wherever the good ſeed of the word of Jeſus's ſufferings but once falls upon good ground, its fruit never fails, though it may remain hid for many years. "We met, (ſays the account) this "time with but one ſick man and his wife and chil-"dren at home. The man ſhewed us his ſore back. "From hence I took occaſion to ſpeak to them of our "Saviour's wounds and pains, which he endured for "our ſins; this they both imbibed with great eager-"neſs. The woman ſaid: My huſband had formerly "a confidence in the conjurers, but now he heeds them "no more. When he is in great pain, he ſays to me: "Ah! pray to our Saviour for me. But I poor thing, "am myſelf very ignorant. I have indeed heard ſome-"thing from the little miniſter, (the Rev. Mr. Dra-"chart,) at Good-hope; but whither is it fled! And "as ſhe ſaid this, the tears ran down her cheeks. We "were uncommonly well with theſe people, and ſet "forth the compaſſionate heart of our Saviour to them "anew."

A powerful emotion was alſo perceptible among the Greenlanders at the factory, and they came diligently to Lichtenfels to hear the word of God. Two families had determined to move to the brethren, but they were diverted from their good purpoſe by views of temporal advantage. Nay, ſome who had lived there laſt winter, eſpecially the three firſt families, moved away again by the inſtigation of their bad wives, who could not have every thing in abundance immediately, nor live in jollity, as among the heathen. One of theſe men, by name Makkigak, wanted to live in New-Herrnhuth a long time ago, but was always hindered by his bitter wife, and the following winter he depart-ed this life in Innukſuk in an earneſt aſpiration after our Saviour; having before ſent to his relations in Lichten-

fels, and desired them to take his corpse, and bury it with the believers. He committed one of his children to the care of his believing sister, but his wife in her enmity would not let it go along with her. Nevertheless the last discourses of her husband had effected so much upon her, that after some time she came full of anguish, and with tears begged the favour and happiness which she was the sorrowful means of depriving her husband of, viz. of living with the believers; which was also granted to her, together with her children and her brother. In the mean time another family came unthought of, twenty-four miles off to the south, to stay, which were the first-fruits that were obedient to the call of God, and they were received before the end of the year as candidates for baptism.

§ 9.

Amidst all the outward and inward poverty of the little flock of baptized, grace and life was perceptible among them. Indeed they could not forget New-Herrnhuth, and one family was obliged to be dismissed thither again. Neither did they meet with immediate success in providing the necessaries of life, because they were as yet unacquainted with the country; therefore they were so kind as to supply them with several bags of angmarset from New-Herrnhuth. But, notwithstanding all this, the congregation-grace powerfully approved itself among them, and preserved them in obedience, love and peace together. Their hearts were comforted, and they built up themselves from the powerful word of God they had so often tasted the sweetness of, and former experience wrought hope. Thus I find it once said: "Some spoke of the impression they felt "yesterday (Good-Friday) at the reading the Passion-"transactions, saying: "Ah! could we once every "day weep our fill in such a manner! how happy "should we be!" Another time it is said: "In the "evening-meeting we made an end of the reading the "evangelists. I have observed, that the blessed Spirit "particularly manifests his power at the reading the "acts of our dear Lord, and the brethren and sisters "talk of it together all the day, nay, and come and

"ask

"ask about what they heard in the meeting, and did "not rightly understand.—I am now reading in the "acts of the apostles. It is a matter of great weight to "them, to hear, in connexion with the life of our Sa-"viour, also the acts after his ascension into heaven. "Every one comes to it with eagerness of heart.—In "the evening-meeting our dear Saviour was exceeding "near to us. When I had done speaking, some pro-"pounded several questions; the explication of which, "and the relation of many circumstances, took up more "time, than the discourse itself. The text was *Acts* "xvii. 30. *The times of this ignorance God winked at, but* "*now commandeth all men every where to repent.*"

Some new hymns were also translated. When they were made known, an uncommon desire to learn them, and a blessed operation upon the hearts was visible. The most of them were taken out of the meditations of the ever-memorable Count *Christian Renatus de Zinzendorf*, found after his happy departure, such as: "Though "my poverty's unfathomable, &c. My heart's incli-"nation—is, a deep prostration—at my Saviour's "pain," &c. and in particular the hymn: "Th' im-"pression deep of what my Friend—has done for me, "for me,—how true to me his heart's inclin'd,—be "ever seen in me!—He knows, that were I all my "days—thro' lonely places toss'd,—still of that sweet "Jesus-likeness—nought thereby would be lost." This last was of singular weight to the Greenlanders, and was often sung by them with wet eyes, when they were obliged in the summer to be away from their teach-ers, and to spend whole weeks, nay months, alone upon an island, or at least with no other company but that of heathens. In such cases it is very certain, no-thing but the continual remembrance of what God has bestowed upon us, and the sweet wondrous deed which he performed in paying such a costly price for us, is able to preserve a heart from indifferency, levity, and being swept away by the torrent of sin in the world.

§. 10.

In externals, as said above, the Greenlanders met with no small difficulties, which might indeed be the present

cauſe why many well-diſpoſed heathens were deterred from coming nearer to them. Their proviſions were not only ſcarce and hard to be obtained, but the manner of procuring them was often connected with various dangers, in which however the angel of the Lord faithfully watched and prevented all harm. It ſtands recorded in March, that "four of our brethren, in a dreadful "ſnow-ſtorm, fell among the driving ice, and could "neither get backward nor forward. After long and "hard toiling, they at laſt made the land, but the ſea "was ſo high and boiſterous, that they could not come "on ſhore without being daſhed to pieces againſt the "rocks. They only wiſhed, that one of them might "eſcape, to tell what was become of the reſt. At laſt "the tide of flood made ſuch an opening betwixt the "cakes of ice, that they were able to go on their way, "and by our Saviour's bleſſing landed ſafe and well. "It cauſed great joy and thankfulneſs, to ſee them "again alive.

Two Greenlanders, diſpatched with letters to Frederick's-Hope, related at their return, that they were forced to ſit two nights in their kajaks upon the ice, which at firſt kept continually breaking in with them, but at length they got upon a firm piece. And it was the third night before they came to a houſe, which had they not met with, they muſt have periſhed with thirſt, having had no water for two days and nights. The ſweat, occaſioned by their ſevere labour, had gone through their cloaths, and by the extremity of cold was inſtantly congealed to ice. Their kajaks were alſo much damaged, and one of them had his hand frozen.

In November was a violent ſtorm, which made the houſe tremble as if there had been an earthquake, though it was very low, the walls a yard and quarter thick, and ſituate under a hill. Part of the wall fell down. In the country around, many Greenland houſes had their roofs rent, many boats were ſhattered and carried up into the air, and eight men were loſt in the ſea. Ours had found it poſſible in due time to ſecure moſt of their things lying on the ſhore, from the overwhelming

whelming waves *. Before and after the ſtorm, balls of fire were ſeen in the air in ſeveral places. One of them that fell near a houſe, had begun to burn. Such a phænomenon was alſo ſeen juſt before Chriſtmas at mid-day, while the ſun was ſhining in its full ſplendour §. The firſt-mentioned ſtorm even ſplit and tore open the ice, but ſtopped the holes up again with ſnow. And as Peter Rudberg, one of the brethren, was going the next day over a pond, the frozen ſnow gave way under him, and he fell into the water. But having a belt about his body, the water under his furr-coat held him upright, till he reached the bottom with his long leaping-ſtaff, caſt himſelf backwards upon the firm ice, and by the aſſiſtance of the kind angels worked himſelf out again.

THE TWENTY-EIGHTH YEAR, 1760.

§ I.

WITH regard to externals, the caſe of the Greenlanders at Lichtenfels did not alter much for the better this year, nay, their proviſions were ſo ſcanty in the beginning, that it was a difficult matter to ſupport life. For the cold was ſuch, till towards the end of May, and accompanied with ſuch a vaſt quantity of ice, that about Eaſter not the leaſt open water in the ſea was to be ſeen from the higheſt mountain. The cry of a general ſcarcity, little inferior to a famine,

* This ſtorm muſt have extended to a vaſt diſtance, as it was remarked, that about the ſame time, many ſhips were caſt away in the Cattegat and in the Baltick. And the next ſpring many pieces of a wreck were found on the coaſt of Greenland, as alſo ſeveral ſtone weight of ſheep-ſuet, which without doubt had been driven thither from an Iceland ſhip that was caſt away.

§ While I am ſpeaking of this phœnomenon in the air, which is not uſual in Greenland, I muſt take notice of another tempeſt which aroſe the 22d of September 1757, with a violent ſouth-wind without rain or ſnow; it lightened to ſuch a degree as had never been ſeen in Greenland, and but ſeldom in Europe, and yet not the leaſt rumbling of thunder was heard, nor was any thing ſtruck by the lightening. Some imagined they felt an earthquake too.

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reſounded from all quarters. Ours ſuffered the leaſt, but yet were obliged to make a very poor ſhift with nothing but a few crow-berries left on the ground all winter, and ſome ſmall meager fiſhes. Our brethren themſelves were reduced to the greateſt ſtraits, and therefore had it not in their power to impart much to the poor Greenlanders in their indigent condition.

§ 2.

But notwithſtanding this, the viſits for propagating the goſpel ſuffered no intermiſſion, though they ſeemed in the beginning to bring forth but little fruit. Near the factory the miſſionary found the Greenlanders indeed for the moſt part very deſirous to hear; and when he had preached in one houſe, they followed him into another, in order to hear more. One of the ſailors declared, that theſe people acted much more like chriſtians, than the Europeans, ſince ſome of them joined together every evening with great devotion in ſinging the verſes they had learnt. Add to this, that many of theſe people came to the congregation and were baptized: but ſtill the German proverb: "The nearer to "the church, the later within it;" ſuited the moſt of them; while quite ſtrange heathens ſnatched from their mouths the grace, which they might have every day, and for that reaſon treated with indifferency. The ignorant heathen may very properly be compared to uncultivated ground, which produces nothing, becauſe no labour has been beſtowed upon it; but as ſoon as it is broken up and ſowed, in a little time brings forth much fruit: whereas, on the contrary, they, that have converſed many years with Europeans, from whom they have ſeen and heard many bad things, may juſtly be likened to the ground, which is full of thorns and thiſtles, that choak what is good, and are not ſo eaſily exterminated. *Luke* viii. 14. Neither the miſſionary nor the Greenlanders ever went to the factory without finding people eager to hear. And beſides, they came frequently to Lichtenfels to attend the ſermon, and eſpecially at the time of a baptiſmal act, and always went away with moved hearts. And yet it continued a long time, before the ſeed could bring forth the wiſhed-for

 fruit.

fruit. The caſe was juſt as a heathen woman once ſaid: "I know not how it is; we always will be con-"verted, and yet nothing comes out of it; for we will, "and yet do not will right, and prefer other things be-"fore our Saviour."

However, the viſiting of the Greenlanders on the eaſt-ſide of the iſland ſeemed to promiſe more fruit; and ſome were often coming thence to viſit here; and among the reſt, it happened once, that three women came, to whom the others had ſaid they ſhould go and hear the word of God, and bring them ſomething of it back with them. "I taught and explained to them (writes the "miſſionary,) that old verſe: "Give us thy ſhine, O "thou precious Light!—and teach us to know Jeſus "Chriſt aright,—that we may believe in that faithful "Saviour,—who to our real home brought us over.—"Have mercy, Lord." They learnt it by heart and "ſaid: This we will take along with us."

Heathens were likewiſe conſtantly coming from other parts to viſit, who at leaſt ſhewed that they liked the goſpel. A man, that had been at the ſermon, came home very well pleaſed, and ſaid to his wife: It was very agreeable to hear ſuch things; and, if the brethren lived nearer the ſea, he would inſtantly move to them and become a believer. Another, whoſe daughter had lately been received among the catechumens, was aſked: What he thought, when he heard ſuch diſcourſes concerning our Saviour? He ſaid: "I think that I am good "for nothing, but my children have a great deſire to "hear ſuch things, and I will not hinder them, and "perhaps I ſhall one time follow them hither, for in-"deed it is very agreeable being here, becauſe the peo-"ple love one another ſo much."

§ 3.

But bare hearing, viſiting and promiſing was not all. The year of releaſe for the heathen, even in theſe parts, was come; and the ſeed that for ſome time had been ſown in hope, began ſweetly to ſpring up. The only family that came laſt year, became recipients of holy baptiſm on the day of the manifeſtation of Chriſt to the Gentiles, Jan. 6. There was ſome reſemblance between

this family and that of Samuel Kajatnak the firſt-fruits in New-Herrnhuth in the year 1739; it conſiſted of father, mother, ſon and daughter; they likewiſe came from the ſouth, they were till now quite ignorant, and yet got the ſtart of them that had long heard the word. Concerning their baptiſm, I will cite the miſſionary's own words: "Very early a great many people came "out of the neighbourhood. In the firſt meeting the "ſubject of the feſtival was treated of, *viz.* concerning "the firſt-fruits of the heathen ſeeking and finding "him that was newly born King of the Jews, worſhip-"ping him, and offering unto him their gifts. It was "not in our power to make him ſuch preſents, neither "does he want or deſire them. We offer him only, "upon his word and call, our poor corrupted hearts, "which he muſt fit up for his dwelling with his own "blood. And we will likewiſe this day preſent unto "him the firſt-fruits, which his Spirit has led hither, "that he may waſh and cleanſe them, and make them "to his praiſe on this earth, &c. After this meeting I "once more ſpoke to the candidates, who were full of "ſhame and joy, but were at a loſs for words to ſpeak, "except that they had an earneſt deſire after the blood "of Jeſus. During this, every one both great and "ſmall aſſembled, in the Greenlanders houſe, to the "baptiſm. The audience was again addreſſed; next, "theſe four firſt-fruits gave believing anſwers to the "queſtions propounded, and then I baptized them, and "a deep ſenſe of the preſence of the bleſſed Trinity ac-"companied the act. I called the man Kauvigak, *John*; "the woman Puktak, *Elizabeth*; the ſon Annertuna, "*Henry*, and the daughter Teſſiok, *Anna-Joanna*. The "fifth of this family was a child three years old, for "whom this grace is reſerved, till it attains to more "maturity of underſtanding." They had a ſon born in May, who, eleven days after it received baptiſm, returned to its Creator, with whoſe remains a hill was dedicated as a place of burial.

At Whitſuntide was likewiſe a ſingle woman baptized, who came from the eaſt-ſide of the iſland, and had lived here all winter. After the feſtival-ſermon upon the leſſon of the day, *Acts* ii. it was repreſented in the bap-

baptiſmal diſcourſe, by the example of Lydia, how the Lord opened the heart to hear the goſpel of Jeſus, to receive it, and be baptized in the faith. Then the candidate, purſuant to the queſtions aſked her, delivered a joyful confeſſion of her faith, and after that received the waſhing of regeneration, attended with a powerful demonſtration of grace, and abundance of tears ſhed by thoſe preſent. She was called *Agnes*.

§ 4.

A ſhort time after, a ſhip arrived and brought the brethren the pleaſing news, that next year they ſhould be furniſhed with a dwelling-houſe, and a hall for preaching the goſpel. Theſe joyful tidings confirmed their hopes, that this work of the Lord, begun in great weakneſs, would be attended with ſucceſs and proſperity.

But not long after they received the painful news, brought by the ſhip arrived at Good-Hope, of the worthy Diſciple of Jeſus, and Ordinary of the proteſtant church of the Brethren, being called to his everlaſting reſt. It came to paſs the 9th of May this year at Herrnhuth. This overwhelmed them in no ſmall ſorrow. They were ſenſible, that the Lord had not only made a bleſſed uſe of this his faithful ſervant for the reſtoration of the brethren's church, and for the maintenance and promulgation of the word of reconciliation in the Chriſtian world, but alſo in a particular manner for the converſion of the heathen; which laſt was a matter he had been cheriſhing in his heart even from his tender years. They knew, that he had furthered and ſupported the miſſions with his prayers, with good advice and actual help, with all his worldly poſſeſſions, nay even with the hazard of his life. And the great benefit which by his inſtructions and good counſel had accrued to the labourers, both in general, and particularly among the heathen, and the loving manner in which he both bodily and ſpiritually refreſhed the pilgrims and ſtrangers of this world in his houſe, and on their toilſome poſts, was inſcribed too deep in their grateful hearts, ever to be eraſed. It was therefore no wonder, that this unexpected news drew abundance of tears from their eyes both here and in New-Herrnhuth, and awakened a variety of anxi-

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ous thoughts within them. "But," as it is noted of this occurrence, "this comfort quickly ſprung up with "unction in our hearts: The Lord does ever to his "flock—keep without ſeparation,—abides their ſhield, "defence and rock,—their peace and their ſalvation, &c. "This peace we had a powerful feeling of, notwith-"ſtanding all our pain; and our dependance is, that "he who was dead, but is alive again, and lives for "evermore, will maintain and ſucceſsfully carry on this "work begun in his name." The brethren being thus powerfully animated by the Holy Spirit, this affecting news was an incentive to them, to adhere the cloſer to the only Head of his church, our Lord Jeſus Chriſt, to look to his hands in their affairs, and to carry on their work with that unity and brotherly love enjoined by the teſtament of Jeſus, *John* xvii. enforced by the example of the diſciple leaning on Jeſus's boſom, obſerved by the late Ordinary throughout his whole life, and even recommended with his laſt breath.

§ 5.

Their ſomewhat drooping ſpirits were ſoon after raiſed again by the ſudden increaſe of their little congregation. Two families who were relations of the firſtling John, came in July to remain, and, as they ſaid, to be converted. In Auguſt came five own brothers, with all that belonged to them. It was a great pleaſure to ſee ſuch a flock of brown ſheep enter into the fold at once. In a word, when they moved into the winter-houſes, they found that nine families, which, with them that had come hither ſingly, amounted to fifty-five ſouls, were added to the little flock. And now they wanted room both for their dwelling and meetings, which they were obliged to hold in the open air, while the weather permitted. Therefore the Greenlanders made a good addition to their only dwelling-houſe as yet, enlarging it to twenty-five yards in length, and five yards in breadth. The ſingle ſiſters and the widows, built each of them a houſe for themſelves. Fourteen whole families, beſides ſome ſingle perſons, in all ſeventy-four ſouls, moved into the great family-houſe; in which the public meetings were alſo held. The miſſionary at their entrance,

entrance, delivered a discourse upon the word of the day: *Can two walk together, except they be agreed?* Amos iii. 3. "I have to God's pure heart and mind, my heart "and mind surrender'd." It may undoubtedly be looked upon as matter of wonder, how it is possible for so many persons to dwell together, not in different apartments of some great house, but in a small confined room, with all their houshold-stuff, not only without strife and variance, (which also the savage Greenlanders do, though not with such a great number,) but in real peace and unity. But we need only consult 1 *Cor.* xiii. to see what love can do, when shed abroad in the heart by the Holy Ghost; which, like faith, does not consist in many learned, or invented words, but in deed and in truth.

§ 6.

But nevertheless it must be owned, that joy and grief interchangeably took place, with regard to this little flock out of the heathen, as many unbaptized and ignorant were still among them. Sometimes afflictive circumstances occurred, which excited the brethren to be watchful, to exercise faith and patience, and yet to be always thankful for the victory granted them. Once there is this note: "We had a very agreeable con-"versation concerning the winter-regulation among "our people. The helpers related many pleasing things "of the new inhabitants, and their desire to be ac-"quainted with our Saviour. But a couple of seducing "boys gave us great concern, as no discipline is practi-"cable with them, while their parents hearts are still "destitute of grace, and they are ignorant of the im-"portance of a proper management of children. In "the evening I earnestly admonished the parents to take "better care of their children, and cut off all occasion "from them to bad things. This caused many pa-"rents to come and ask advice about the education of "their children."

On the other hand, they had many instances of the baptized children, which were matter of great joy to them. Two small children excited an uncommon emotion in the whole house, especially among the new people and their raw children, by their singing. A little

girl

girl once ſaid: "To be ſure, our Saviour muſt be very "amiable." And a grown perſon aſking: Why ſo? ſhe replied: "I always have ſuch a lovely feeling in "my heart, when I hear his blood ſung or ſpoken of." Speaking of her mother, who was fallen into a diſcontented ſtate, ſhe ſaid: "My mother is ſick, her heart "pains her."

This perſon, viz. the mother, was an inſtance, how eaſily a ſoul, that does not watch over itſelf, may loſe its heart, how an inſincere mind diſcovers itſelf even in nations eſteemed the moſt ſtupid, and how the Spirit of God often makes uſe of little incidental occaſions, to bring a ſoul to recollection when it has ſlipped away from under his tutelage. Being inſtigated by malice and envy, ſhe was continually finding fault with others, and at length abſented herſelf from the meetings. And when ſhe was ſpoke to on this head, ſhe anſwered with a diſſembled ſarcaſtical humility, "I am indeed too un-"worthy of it." Moreover ſhe endeavoured to inflame others; but an unbaptized woman gave her this anſwer: "While thou wert happy and eaſy in thy own mind, "thou ſpokeſt quite a different language concerning "the believers; either thy former or thy preſent ſpeech-"es are not true; for my part I will not believe thee in "any thing for the future." She then went with another whom ſhe had made her partiſan, to their heathen neighbours. They immediately requeſted her to ſay ſomewhat to them of our Saviour; but ſhe perceiving that her heart was in a manner ſhut up, grew uneaſy there, and went with her little daughter to a company of ſavages, who were at a merriment. The child fell a crying at it, and begged her mother to carry her again to the believers. By this means ſhe was brought to herſelf, went home, and firſt confeſſed her faulteneſs to the Greenlanders ſhe had offended, and then to the miſſionary, begged pardon with many tears, and was again admitted into the communion of the faithful.

§ 7.

Some of the new people, who gave indications of a true deſire after our Saviour, were ſoon taken into a cloſer preparation; and a catechiſation was ſet on foot with

with as many of them as could be got together, at which the ardent desire of their hearts disclosed itself in a very sweet manner. Thus I find it said: "The meeting of "the catechumens was holden upon the second article "of the apostles creed. It is a joy to see with what "appetite these dear sheep feed upon the testimony of "Jesus. Another time the putting off the old man, "and putting on Christ with his bloody righteousness, "was the subject. A Greenland-helper from New-"Herrnhuth, who was come on a visit, was present, "and told them, how he had been, while under prepa-"ration for baptism. They were very attentive and "full of desire. The question: "Dost thou know, "that thou art quite spoiled and ruined by sin? Who "can set thee free from it?" they answered more with "tears than words."

At length the third baptismal-act of this year was performed Nov. 23. "The text preached upon was: "*My son, give me thy heart, and let thine eyes observe my* "*ways.* Prov. xxiii. 26. in conjunction with the words: "*I will take away the stony heart out of your flesh, and I will* "*give you an heart of flesh.* Ezek. xxxvi. 26. Our dear "Lord was sensibly amongst us, and the abundant tears "of the eight baptized bore witness of the sensibility of "their hearts. Then five were added to the candidates. "This baptism stirred up a great longing in many souls "to partake of the same blessing."

Afterwards two infants were baptized, and thus the congregation was augmented this year with sixteen souls.

At the close of this month it is observed: "Our dear "Lord has owned us in all our meetings throughout "this month, especially at the reception and baptism, "and at the catechisations both of the candidates for "baptism and the Lord's-supper. A particular grace "was evident at the reading of the epistles of the apo-"stles. And it is very agreeable to the new people to "get a notion of the written word of truth; and though "the house is full of people and rude children, yet eve-"ry thing is done with as much order and silence as "if it were a church.

§ 8.

§ 8.

In *New-Herrnhuth* and the parts adjacent, there was but little opportunity this time for ſpreading the goſpel farther. The inhabitants were all, except four families, fled from Kangek and Kookoernen, being frighted away by the laſt year's rumour *. And for the ſame reaſon no ſouthlanders paſſed upwards; but ſome, in paſſing from the north, called there; one family of whom, beſides ſeveral ſingle perſons, were powerfully moved, and ſtayed in the place. The merchant alſo at his return from Kellingeit, where he had been about buſineſs, brought two widows, and four children, along with him, who intreated him to take them to their brothers and ſiſters in New-Herrnhuth. They both had been the wives of one man, who, with his eldeſt ſon, were loſt in their kajaks.

Thus the increaſe of the inhabitants was very ſmall; but out of thoſe that were there before, twenty-five ſouls, among whom were eleven children, were added to the congregation by baptiſm.

§ 9.

But ſo much the more rejoicing was the inward growth of the congregation. And notwithſtanding the difficulty of managing this people, but little occurred, to oppreſs and grieve their teachers. Yet this is the leaſt thing. The chief matter they have an eye to in the cure of ſouls, and conſider as an adequate reward for all their pains and trouble, is, to combine properly the living knowledge of the crucified Jeſus and his merits, and a contrite ſenſe of the miſery of man, which laſt is to no real purpoſe, except it ſprings from the former; and yet without it the former never attains to any ſtability. Of this they are more and more aware in their Greenlanders.

Among all the ſolemn ſeaſons, paſſion-week and the feaſt of Eaſter were remarkably diſtinguiſhed. In the firſt helpers-meeting after Eaſter, an account was given of the powerful effect which the narrative of our Lord's Paſſion had left upon the hearts of the brethren and ſiſters, and of their ſpeaking together with ſatisfaction, of

* See 1759. § 2.

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what they had heard and felt the foregoing week. It is said further: "In the meetings of this day a very bleſſed "ſenſation prevailed, at the conſideration of the laſt "words and acts of our Saviour. We had, in a parti-"cular manner, cauſe to rejoice in the communicants, "finding all their hearts tender and of good cheer. It "is, as if each had moved, in the Paſſion-time, a good "degree nearer to our Saviour, and was grown better "acquainted with him. And the ardent deſire of all "after the holy ſacrament was gratified, a widow only "excepted, who had herſelf no freedom to partake." And in November it is ſaid: "It was afreſh obſerved, "that ſuch as can read, of whom are now a good num-"ber, are buſy in reading the harmony of the four "evangeliſts, and often come to enquire the true ſenſe. "To-day we had an affecting converſation with one of "them concerning the article of the bloody ſweat, and "the inſtitution of the Lord's ſupper."

It is once ſaid of one Greenlander: "He made a ſin-"cere and ſinnerlike confeſſion of his vileneſs, and ſaid: "That his heart cannot be ſatisfied, whenever he has "done amiſs, and is not upright. It is the greateſt "grace to him, that, amidſt all his poverty and unwor-"thineſs, our Saviour ſtill continually keeps him happy "and chearful." Of another it is ſaid: "He came "with his wife preſently after the ſacrament, and la-"mented with tears, that they had both forfeited the "ſacrament for their accidentally falling into variance "with each other juſt before; on which account their "hearts forbad them to draw near."

§ 20.

Our own poverty, and the all-ſufficient riches of the merits and wounds of Jeſus, were alſo the chief ſubjects of the diſcourſes of the Greenland-helpers to their believing and unbelieving country-men; of which I will again gather a few fragments.

On Jan. 19, *N.* kept the morning-meeting, and put his brethren in mind, with a thankful heart, of the ſending of the firſt heathen-meſſengers to Greenland. He firſt ſet before them his own ſtate of ignorance, while he knew nothing of our Saviour, and ſaid at laſt: "Ah!

"if

" if our Saviour had not ſent our teachers to us, who
" have made known unto us the paſſion of Jeſus, what
" would have become of us! But now we can enjoy his
" grace, and be as happy as we will. Our Saviour has
" not called us hither to no purpoſe; he will be near us
" and make us happy. But we have nothing that is
" capable of giving us any ſatisfaction, except his pre-
" ſenting himſelf before our hearts in his dying form.
" His blood makes us true children of God. Therefore
" let it be our only concern, to experience his blood in
" our hearts. We cannot deſire or wiſh for any thing
" greater."

Another time he ſaid: "As *Eve* was formed out of
" *Adam*'s ſide, ſo believers are born out of the ſide of
" Jeſus, fleſh of his fleſh, and bone of his bone. Al-
" though we are vile, corrupted and miſerable men, yet
" our Saviour took upon himſelf our fleſh and blood,
" and will now make us one ſpirit with him."

Again at another time he began thus: "Dear bre-
" thren, ye know, that our Saviour endured great pains
" for our ſakes, and that his ſweat was, as it were,
" great drops of blood falling down to the ground. A
" woman, when ſhe is in travail, hath ſorrow; but it
" is certainly not to be compared with that which our
" Saviour endured for us. Now if he lived in all our
" hearts, what a happy life ſhould we lead! And it is our
" fault alone, that we have ſuch a ſmall experience of it.
" Our Saviour would gladly have us thoroughly happy
" every day; for this end did he ſuffer, and for this
" end does he grant us to partake of his body and
" blood," &c.

C. at the beginning declared what he had felt the late paſſion-week from the account of Jeſus's ſufferings, and then, among other things, ſaid: "That he often ex-
" amines the ſituation of his own heart, whether it be
" cold and dry, and if he is aware of ſuch a thing, he
" inſtantly betakes himſelf, as a poor needy ſinner, to
" our Saviour and his wounds, and he is preſently
" relieved. And if the brethren and ſiſters were to do
" this often, they would be conſtantly happy and chear-
" ful. For our heart, he ſaid, is like dry ground, if
" our Saviour does not rain upon it with his blood.

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" Ye know alſo, how the gnats do, in hot weather. " Indeed we do not ſuffer them upon us, but beat " them away! but our Saviour is quite differently " diſpoſed towards us. It is a pleaſure to him to ſee us " cleave faſt unto his wounds, and ſatisfy our deſire " with his blood."

Another compared the heart to a lamp, which muſt have a ſufficiency of oil, in order to burn and give light and warmth to the houſe. Neither could we give forth any other light and warmth, but what we derive from the blood of the Lamb.

I. ſaid: " My poverty permits me to ſay no more " than this: The death of our Saviour and his whole " paſſion is the deareſt ſubject to me; which I like to " ſpeak of to you. But even this I am not able to do, " if the Holy Spirit does not make it clear in my heart, " and furniſh me with words for it." Upon this, he ſpoke of the great happineſs we enjoy in the bloody wounds of the dear Lamb, and that we may come to him, juſt as we are.

D. naturally a very unpoliſhed and rough man, ſpoke with a tender heart, his tears flowing down his cheeks at the ſame time; and many of the hearers mingling theirs with his. He ſaid, with other things: " That, not- " withſtanding all his poverty and indigence, he was " put greatly to the bluſh by the frequent nearneſs of " our dear Saviour, and preſerved thereby in a bleſſed " peace. And ſince he loves us ſo very much, vile " and wretched as we are, let us truly love him " again."

B. ſaid in the firſt morning-meeting committed to him, " that our Saviour had a tedious work with him, " before he could bring him to the enjoyment of his " blood and death, and yet without theſe it is not " poſſible to attain ſalvation and have true life. But if " we every day fed on his fleſh and blood, our hearts " would be warm, would get ſap and virtue, and remain " in an unmoved bleſſed courſe."

Another time he ſpoke of the unutterable love and mercy of our Saviour towards all the poor and miſerable, whom he ſees coming to his wounds, in order to find relief. " The Holy Ghoſt is at ſuch a time very buſy,

" by whose impulse and leading alone it doth not pass,
" as it never enters into a man's mind of himself, to
" draw near to our Saviour; for no man has any good
" thought of himself."

He spoke " of the great grace it is for a man to entertain a sense of his own vileness. He only ought to go directly with it to our Saviour, who accepts of us " with heartiness, and lets us quickly feel his heart full " of love, standing open for all wretched and troubled " sinners."

Another time he spoke in an uncommonly solid manner " of the impossibility of a man's being cheerful and " serene, as long as he continues to entertain sinful " thoughts, though they may not influence sinful " actions. But if, as soon as he is aware of any such " thing, he has immediate recourse to our Saviour, and " is ashamed and grieved for whatever is not conformable to his mind, he then washes all away with his " blood, and the serenity of his heart is quickly " restored."

He chiefly spoke of his own heart, and thanked our Saviour for bringing him to his people, and to the knowledge of his death and blood, on which he often reflected with much satisfaction, especially when he was alone, or on the water in his kaiak.

Another time, after our Saviour had wonderfully delivered him out of the water, when a seal had overset him, and he at other times being seldom able alone to recover himself, he said the day after in the morning-meeting: " That he was very well, and much comforted in his heart at the remembrance of our Saviour's having purchased him with his blood and death, " and made him his property. He thanked him also " heartily for his deliverance out of the water."

L. said among other things: " We know well, what " pain it gives, when a person under our authority, " is not obedient. By this we may conceive, what " pain it must give our Saviour, when we will not be " obedient to him, though he means so well with " us. O! how happy would it be for us, if we always " attended to the voice of the Holy Spirit, whose de- " light it is to guide us to our Saviour, in whose wounds

" we

" ...we may be so happy. For of ourselves we cannot
" ...enter into true communion with him; it is the Holy
" Spirit who must lead us into it, and he does it with
" pleasure."

He said "that a poor sinner may expect all
" good from our Saviour; but whosoever does not
" know himself to be a sinner, cannot have, nor enjoy
" this saint in our Saviour and his wounds."

§ 11.

Upon this foundation of the all-prevailing merits of Jesus, twelve souls this year departed this life in faith, as poor sinners indeed, but sinners endowed with grace. Of whom the following are worthy of notice.

1. Martin, a youth, came to us from the bay in the year 1747, with the late Bartillai. Our Saviour soon knocked at the door of his heart, and manifested to him, that life and salvation was attainable only in his blood. Then next year he was baptized. He retained a lasting impression of this grace, as he testified, a little before his end, with tears. "Ah, said he, what kindness has
" our Saviour shewn me, in bringing me to his people,
" and washing me with his blood! I am greatly asham-
" ed, that I have, since then, grieved him so often,
" and thereby made my heart as heavy, as if it had
" been crushed between two great stones. Which arose
" from hence, that I had not kept what I promised him
" at baptism. Ah, how am I ashamed!" (which words he often repeated with many tears) "but our Saviour
" never failed to put me in mind, how much he loved me.
" And now I rejoice, that I shall soon go to him." &c.

2. Elisha, a youth, came hither in the year 1751, was baptized the next year, and got a lightsome and chearful heart; he learned also to read and write prettily, but had a weakly tabernacle, and besides got a hurt in his leg, which obliged him to walk with a stick. Having once overset, and taken in a good deal of sea-water, he afterwards grew weaker and weaker, fell into a consumption, and frequently spit blood. He was at the same time very resigned, and got a more solid knowledge of his own corruption, but had a childlike honest heart, which made every thing work

for his good. And his taking an occaſion, in an open and ſolid manner, to ſpeak fully with his labourer concerning all the circumſtances of his body and ſoul, proved in a peculiar manner, an abiding bleſſing to him. In his ſickneſs he declared, with a ſerene countenance, his great deſire to be with his Saviour; which happineſs a ſudden violent ſpitting of blood helped to haſten.

3.) Clemens, a married-man, had for many years a call in his heart to be converted, and whenever he came to viſit, was deeply affected, but he withſtood it, as long as he could, till our Saviour about a year ago proved too ſtrong for him. He then came, as a widower, with his family, and our Saviour granted him the favour this ſpring, to be waſhed in the laver of holy baptiſm. Not long after, he married the ſecond time, and on this occaſion it was clearly viſible what our Saviour had done for his ſoul. He was a joy to us, and ſpent his ſhort time in the married-ſtate in a very happy manner. One morning he went out in his kaiak very early, and in ſtriking a ſeal not far from land, he overſet. He recovered himſelf again, and his wife, who beheld it, called ſome-body to go to his aſſiſtance. But before the perſon could get at him, he was overſet again, had crept out of his kaiak, and probably ſunk, as his body could not be found. He was otherwiſe very dextrous in recovering himſelf, and had often overſet. But at preſent his rudder was broke, and the help from the ſhore came too late.

4.) Aaron, a married man, came hither in the year 1755, from the north. He was the laſt of our dear Daniel's relations, to whom he had preached the goſpel. This perſon had kept back pretty long, but it was, as if the whole family was in a particular manner choſen by our Saviour. Our late brother, being of a rough, ſtubborn, unbroken diſpoſition, went on exceſſive heavily in the beginning. But our Saviour wrought ſo powerfully upon him, that he may be alledged as a living example of the truth of that verſe: "Yes, the "majeſtic rays,—which each nail-print diſplays,— "can even melt a ſtone." Holy baptiſm viſibly demonſtrated its power upon him. And whenever after that,

that any unfaithfulness occurred, he was presently dejected in his mind, and could not be easy till it was forgiven him. After partaking of the holy communion, he became quite another man, sinnerlike, tender and sensible. And withal he had a good understanding, a serious turn of mind, and maintained a very orderly oeconomy with his wife and children. At the salmon-fishery he was taken with a pleurisy, desired to be brought hither, and, while on the way, was very brisk, and spoke very heartily with his people of our Saviour and his love and attachment to him. At last he said: "I believe, I shall now go to him;" begged his wife and relations not to grieve too much for him, which is very unbecoming baptized persons, who have a Saviour. And, just when they were about to land, his soul took its flight.

5. Ephraim, a single brother, came hither a boy six years old with his mother and relations, in the year 1743. It was soon perceived, that the Spirit of God was busy in his heart, preparing him for eternal life. In his thirteenth year he was baptized, and from that time went on in a blessed course of grace. In the year 1753, he was made partaker of the blessed supper of the Lord, which was a means of rendering his heart still more lively and feeling. And withal he was sinnerlike and little, got more and more acquainted with his necessitous state, and wished earnestly to enter into a still closer converse with our Saviour. He was loved and respected by every one of his choir-associates, in whose house he was one of the overseers, and it was a pleasure to them to converse with him of their hearts. A consumption rendered him unfit for outward labour, which sometimes troubled him; but he was patient, and resigned to the will of our Saviour. The nearer his end approached, the more chearful he was, and it was always a joy and refreshment to visit him. Four years ago he wrote the following letter:

"Though I am very poor, yet does not our Saviour
"slight me. But I am greatly ashamed, that I still
"have so little feeling in my heart. I should be glad to
"be quite near our Saviour early and late, being made
"one with him by his body and blood. But my case

"is

" is ſtill very indifferent, though I am ſenſible of nothing
" that interpoſes betwixt me and him. When bad
" thoughts come into my mind, I am preſently diſpoſed
" to remember the bitter ſufferings and death of our
" Saviour. Thus all that is bad vaniſhes," &c.

Out of a letter two years ago.

" Though my defects are exceeding many, yet he is
" near to me. When I am alone, he is my companion,
" with whom I converſe. He has alſo preſerved me this
" year in my ſingle ſtate from every bad thing," &c.

This year he wrote:

" I am a poor ſinner, and rejoice that I have a
" Saviour; or elſe I could not ſubſiſt. I will alſo as
" a poor wretch conſtantly cleave to him, and con-
" tinually remember him, that I may be ſtrengthned
" and prepared by him, ſuppoſing I ſhould ſoon go to
" the church above. My tabernacle is very weak, and
" it is, poſſibly, the laſt time that I ſhall write to you.
" I ſhall, very likely, ſee you no more, but our Sa-
" viour knows you, and knows me too, and has made
" us one by his death and blood. To him will I cleave,
" till I go to him."

6.) Nicodemus, a man between ſixty and ſeventy years of age. His eldeſt ſon, who left him in the year 1752, to live with the believers, was the occaſion of his coming after with his family; and in the year 1754 he was baptized. Laſt ſummer he fell ſick of the dropſy. He was ſoon convinced that this would be an occaſion of tranſlating him to our Saviour; and the more his weakneſs of body increaſed, the greater was his deſire, which, whenever he was viſited, he expreſſed with particular heartineſs. " I ſet my Saviour, ſaid he,
" continually before my heart and eyes, my confidence
" is only in him. The time here laſts too long. I
" ſhould be glad to be ſoon with him." The day before his end he was in a particular manner chearful, and ſung with a broken voice the verſe:

The Saviour's blood and righteouſneſs
My fin'ry is, my wedding-dreſs.
Therewith, when ent'ring Heaven's land,
Full well ſhall I before God ſtand.

THE TWENTY-NINTH YEAR, 1761.

§ I.

THE first of August this year the missionary Boehnish and his wife arrived again in Greenland from their visit of the church in Germany. With them I also came over, in order, as far as it was practicable for me, to take a view of the country, but especially of the state and constitution of the Greenland congregation, and, from my own knowledge and the records laid before me, to compile a history which may be depended upon as just and true. We had an exceeding hard passage of no less than eleven weeks from Copenhagen to New-Herrnhuth; I say not hard, with a view to the company in the ship, for we were as civilly treated as we could desire on board the ship Louisenburg, captain Christian Jenssen Piil, with whom we sailed the 17th of May; but I speak with respect to the many contrary winds and stormy weather; at one time not far from the sunken land of Bus, we were scarce able to make six leagues in three weeks, and had five storms to encounter, the last of which near Statenhook was the most dangerous. But, on the other side, the many north and west-winds, which detained us so long, had cleared our course of floating ice, so that, except some huge mountains of ice, which were at some distance, we had all clear, and nothing to interrupt our entrance into Ball's River. But before we could run in, a sudden calm ensuing, the ship was in the utmost danger of being carried by a strong tide of flood, and stranded on the Kookoernen rocks lying just before us. But, when we were no more than a couple of gun-shots from them, he who has the sea and waves under his command, gave us wind sufficient to hold off from land and keep at sea.

At my return, Sept. 7, 1762 a still more surprizing accident of the same kind happened to us. As we were passing into the open sea with a gentle breeze between the Kookoernen and the so called Fisher-rock (the most dangerous place of this entrance,) it fell suddenly calm,

and we were inſtantly covered with a thick fog, which, as the inhabitants haſtening by us from the iſlands, aſſured us, was ſeen no where but round our ſhip. And in the ſame moment, by the change of the current at the turn of the tide, the ſhip was violently driven betwixt the Eiſher-rock and an iſland we could not at all diſcern, till the fog was diſperſed. The ſhip's-yawl and a pilot-boat from the colony were immediately faſtened to the ſhip, in order to hale her out of this dangerous ſituation; but they could not move her off the ſpot, however they prevented the current from caſting her upon the hidden rocks. As ſoon as the merchant and our brethren from the higheſt of the Kangek-iſlands ſpied the ſhip in this diſtreſs, they collected and double-mann'd all the Greenlanders women-boats they could find there (for in caſe of need the Greenlanders lend a helping hand), haſtened to the aſſiſtance of the ſhip, and tow'd her for ten hours together two leagues into a ſmall occaſional haven off Kangek, from whence we proceeded on our voyage the next day without any farther trouble.

§ 2.

Now as to the congregation at New-Herrnhuth, it had looked for ſome years as if it would ſcarce increaſe much further from without; for the country was pretty much evacuated, and the ſavages in a great meaſure moved away. And though ſome old acquaintance were continually coming to viſit from the inlet and the iſlands, it was only for old acquaintance ſake. But this year a great ſwarm of ſouthlanders again paſſed by to the north, and ſome families fixed their abode for a whole year upon the iſlands. Thus again an opportunity offered of ſetting forth to the perfectly ignorant heathens their God and Saviour, and making a prize of here and there a ſoul, nay, even whole families out of them. I will put down a few *excerpta* out of the diary concerning it.

"The 3d and 4th of July, we were much viſited by "the ſouthlanders. Our concern was, to find out ſuch, "to whoſe hearts we could addreſs a word of their "Creator; and ſome came ſometimes into the meeting. "But they were chiefly ſuch, as have lived in the north,

and

" and now intend to go thither again, and are not eaſily " drawn from their purpoſe.

" The 6th, we had again ſouthlanders here. They " would not go to the meeting; but came in crowds " into our rooms, ſpoke of their fine land in the ſouth, " and endeavoured to incline us to go with them thi- " ther; and then they would live with us, and hear us. " On our attempting to recommend to them our Sa- " viour and the happineſs of believers; they ſaid, " they did not underſtand the diſcourſes of the Euro- " peans, their ears were incapable of comprehending " ſuch ſtrange words, about an immortal ſoul, about a " Creator and Saviour. Juſt then came in Daniel the " Greenlander. Now, ſaid we, here comes a Green- " lander, whoſe words ye will underſtand. We deſired " him to make the matter plain to them. He then firſt " of all examined them, how their kajaks and women's- " boats came into being; and they confeſſing, that no- " thing could cauſe its own exiſtence, but muſt be " made by one that is greater, and exiſted before, he " ſaid, " thus ye may eaſily conceive, that men alſo " muſt be made by ſome one. Him we call *Pingortitſirſok*, " the Creator of all things. He made man, to be his " property. But he fell from him, and joined iſſue by " ſin with *Torngarſuk*, who is an extremely bad ſpirit. " But it pitied the Creator of all things, to ſee man in- " volved in ruin and eternal damnation. He himſelf " therefore was made man, like me and you, laid down " his life for us, and ſhed his blood, in order to ſet us " free from ſin and the devil. Hence it is, that we call " him, our Creator *Jeſus Chriſt*, *Annaurſirſok*, our *Saviour* " and *Deliverer*. Now when we believe this, and are " waſhed in his blood from evil, we are made children " of God, and when we die, we go to him, and re- " main for ever with him in felicity unſpeakable. But " that ye ſay, ye know not whether ye have a ſoul, is " not true. Ye *will* not know it, nor care for your " immortal ſoul, becauſe ye chuſe ſtill to act according " to your pleaſure and according to the luſt of your " fleſh; therefore it is, that ye will not hear nor under- " ſtand, nor come to the believers: for ye know that a " change muſt paſs upon you. And ye think, ye can

then

"then have no more satisfaction. But you are vastly deceiv-
"ed: I had formerly no true satisfaction; but, when I
"believed in our Saviour, I began to be truly happy.
"As often as I think on his death and blood-shedding,
"my heart is light and joyful. Hence it is also, that
"I am no more afraid of death like you, for I know
"that I go to my Lover, with whom I am even here so
"happy, though I do not yet see him."

This discourse, which in the presence of the merchants, flowed with an uncommon freedom, like a fountain, from the Greenlander's mouth and heart, struck the heathens very much, and visibly threw them into great agitation of mind. Perhaps it might be ascribed to this discourse, that soon after a widow with her two daughters offered themselves to stay here; and in a couple of weeks two families brought their capelins into the store-house, as a token, that they intended to live here. On the other hand, a young man, who has been much acquainted with us these nine years, not without impressions, and of whose conversion some time or other we had conceived hopes, he during his absence for two years in the south, had taken four wives, and did not at all like to come nigh us.

§ 3.

A considerable number of the wandring southlanders took up their abode in Kangek and Kookœrnen; which gave the brethren so much the greater joy and hope, as this their chapel of ease, or outer-court, out of which they had gained the most souls for our Saviour, had now stood pretty empty for near seven years. Some came also from time to time to visit, and it was perceptible, that they were more and more willing to hear. Some stayed outright, and we inherited the relicts of others. Thus in autumn a dead man was brought from Kookœrnen, who had desired to be buried near the believers, because he had intended to live there himself and be converted. His two wives also came with their children at the same time. He had ordered the concubine to stay with the brethren; but had advised the right wife to go to her friends in Kariak. But when the latter saw, that our Greenlanders were solicitous to provide also for her and her

her son, she chose to stay here *. On the other hand, a widow, who had taken refuge in her distress to the baptized, in order to get a subsistence through the winter, was dismissed because she had privately sent off her son, who was in a hopeful way, with some visiting savages, fearing lest he should be baptized, and she prevented thereby in her heathenish views.

Our Greenland-helpers, being desirous to make, at least, some of the new neighbours in the islands partakers of their happiness, were very busy with them, visiting them frequently and speaking to their hearts. Upon hearing, that an old man was dead in Kookoernen, whose children had often discovered a desire to come to us, a couple of them went thither to know their minds. And as they were still very undetermined, because the Greenlanders chuse to remain a full year on the spot where any of their relatives die, to bewail them, except some infectious distemper prevails there; our Daniel reasoned them out of this heathenish and superstitious custom, and they brought this family, consisting of six persons, along with them; and it was evident, that the Spirit of God had already begun a good work in their souls.

§ 4.

Now the missionaries found it worth the while to go to the islands again, as there were people that they had hopes of being a blessing to. During the summer they had got acquainted with them, and on every occasion had scattered some seed. In December, John Soerensen went with some Greenlanders to Kangek, found good entrance, and our Daniel helped him faithfully in making known to his country-men the happiness which is to be had with our Saviour. Several of the heathen were powerfully moved, and among the rest a single man, whose name was Kigutikak, who resolved, as soon as his kajak was finished, to come to us. This man having his feet frozen, had them cut off; he now creeps

* Although a Greenlander has an inclination to live in a place, yet he waits till somebody presses him. For it is seldom their way, to solicit for a thing. Therefore it is usual for the head of a family desirous to stay there, to say to the missionary: "Such or such a Greenlander has told me "to stay here, but I don't know *you* yet," that is, I don't know, whether you will give me leave.

along

along upon his knees, but can get in and out of his kajak without assistance, and gain sufficient for a good maintenance, nay, goes better cloathed than many able-bodied Greenlanders. They brought four women with them, who intended to stay a few days here, in order to hear more of our Saviour. A little before Christmas, the father of one of them came, with his two brothers, to fetch his daughter back again. She earnestly intreated him to let her stay here, because she was desirous to believe on our Saviour. But when she saw, it was all to no purpose, and that he would take her away by force, she ran into the meeting-hall, and implored our protection. The father and his brothers were called to her. He took all possible pains to persuade her to go with him, assuring her, she should only stay with him over the winter, and in the spring he himself would move hither and be converted. Which was confirmed by his two brothers, who promised her fine new cloaths and the like. But nothing was to be done with her, she went, made them no answer, and as they were going to lay hold of her, in order to carry her away, she fell a shrieking and trembling, in such a manner as to move the compassion of all around her exceedingly. At length she was asked, "if any of our people "had persuaded her to come hither, or to stay here?" And having answered in the negative to both these questions; it was said to her: "Why then wilt thou not go with "thy father?" She said, "Because I want to be con-"verted." Now, said we to them, ye see, that we do not draw away your relations from you to us, and they may return, whenever they please; but ye must not require us to force them away, or persuade them to be gone, when they are desirous to be our Saviour's. But now, what if ye yourselves were to stay, and follow her example? Ye would not repent of it. The father, after some consideration, said: "If my daughter stays, I will "stay too." But his two brothers, who also are not without some impressions, said: "We will first go to "the north to our eldest brother, and at our return, "we will live here too." The father then sent them to Kangek to fetch his things, and his son. But the daughter went out of the way, till they were gone, lest they should carry her off with them by surprize. One of

these

these people constantly attended the meetings at Christmas. "His heart," it is said in the diary, "is apparently in great perplexity and uneasiness." When he is asked what he thinks of the doctrine of our Saviour, he is well pleased with every thing, but he does not yet know, what to chuse. Afterwards more people coming from Kangek, he said to one of them: "Had "you yesterday" (the day after Christmas-day) "been "there, you would have heard and seen something! but "there is preaching again to-day, won't you go and "hear too?" The other replied; "I am only afraid, "it will make me sick," that is, uneasy. However, they both came and listened attentively.

§ 5.

Some few times people also came on a visit from the Kellingeit islands lying twenty leagues to the south, and it was perceptible that a motion was beginning among the heathen there. The merchant also brought with him from thence a brisk boy, who had lost his parents, and had been used by the heathens as a kind of comedian. His relations, who are not void of a good spark, could no longer bear to see his ruin promoted in such a manner, and sent him to the brethren, requesting them to care for his education, as they themselves had thoughts of living with them one time or other. As he was the first time at a catechisation, and was asked, whether he too would get acquainted with our Saviour, and be converted? he answered quite boldly: "O yes, "I shall soon be converted." Another, who came from the same place a year ago, and had been lately baptized, jogged him, saying: "Thou sayest, thou "knowest not what; thou art yet ignorant, what con-"version means; it signifies, to yield up the heart "wholly to our Saviour, with every evil inclination."

Now as this boy was possessed of a peculiar vivacity, far above the standard of the Greenlanders, I took more strict notice of his deportment, and made the observation from him, how little dependence is to be placed upon the good-will and assent of the Greenlanders, as soon as a true subversion of the ground and bottom of the heart, according to Luther's description of *faith*, is

to

to take place; and how little external circumstances among the Greenlanders hinder or promote the work of conversion. For though this boy was a poor orphan, and was here with a wealthy master without children, and his presumptive heir, yet his uneasiness of mind would have prompted him to return to the heathen again, as soon as his corruption manifested itself, and he saw no other way of escaping the claim our Saviour laid to his heart, though at last he was obedient to it. We may also see from hence, what the so called penitential conflict is? in whom, and from what causes it springs? and how the simple following of the rule, *My son, give me thy heart*, makes a speedy and joyful end of that conceit of the creature with its Creator.

Again, it may be seen from this instance, how the Greenlanders, that have true life in their hearts, endeavour, according to their own experience, to insinuate just conceptions of conversion into the minds of the ignorant and unexperienced, making use of every opportunity for that purpose. Thus a widow from the north spoke to the often-mentioned Christian, who was baptized in the north: "It is indeed an exceeding happy "thing for thee, that thou goest to all the meetings of "the faithful, and I see plainly, that thy heart at all "times reaps some good from it. The reason of "which is, no doubt, that thou art not so bad as I "am." "No," answered he, "that is not the reason, our Saviour has not chosen me, because I am "good, but because I am a wretched, poor and corrupted sinner. He receives none but poor sinners, "who cannot be satisfied without him, just such he "selects out of all. Thou art not too bad for him, "but perhaps esteemest thyself better than thou art; "therefore it is, that thou canst not yet truly rejoice in "thy Saviour."

Once some Greenlanders were with an European brother, and saw him polishing a new-cast pewter-spoon. This put the often-mentioned Daniel in mind of the circumcision of the heart, according to *Col.* ii. 11. and he said to the rest: "Now I can well conceive, how "our Saviour acts in the circumcision of our hearts, and "how he proceeds even to the end with our purification,

"when

"when we surrender up our hearts unto him. He must "first cut away all the coarse stuff that is good for "nought; and yet he finds afterwards so much still to "cut off. This causes him much trouble, and gives "us pain too: but behold, just as the brother pours "on the purifying water, to do it the easier, and to "make the spoon the smoother and brighter, so our "Saviour pours his blood upon us, makes our purifi-"cation agreeable, and never ceases his work, till we "are pleasing to him."

§. 6.

The same Greenlander once spoke in the morning-meeting, "of the body and blood of our Saviour being "the only means of making and keeping our hearts "sound and well. As sensible people," said he, "take "good care to preserve their bodies from harm, so "ought we to take care of our souls. But since we "have no power nor understanding to do this of our-"selves, we need only attend to the maternal voice of "the Holy Spirit, who certainly reveals to us all dan-"ger and sickness at the right time, and shews us, "where our help lies."

Another time he spoke excellently of our Saviour's passion, both on the mount of Olives and on the cross, as he there bore our sickness, and provided a perfect remedy for it by his wounds. Then he made a comparison of bodily sicknesses: "A person may be sick, "and not know it, or at least not heed it rightly: "which is the most dangerous thing. As soon as a "person feels his sickness, he longs for medicine; and "when he has taken it, it often causes great pain at "first: but this is a sign of a good operation, and speedy recovery." He made a beautiful application of this to man's spiritual sickness, and to the cure, which the Holy Ghost directs us to, and applies, in the sufferings of Jesus in soul and body, both on the mount of Olives and on the cross.

When the greatest part of the baptized returned from the islands, and were intending to set out for the Sound, he said in a discourse to them among other things: "When we are among the savages, we hear nothing of

"our

" our Saviour and his merits, but of earthly things,
" which our hearts receive no nourishment from.
" Hence it may eaſily happen, that we grow dry, tri-
" fling, and deceitful. But we know, though we have
" no teachers with us to inſtruct us, yet we have the Ho-
" ly Spirit every where, whoſe delight it is to put us in
" mind of our Saviour. But for this an obedient
" heart, and liſtening ear is required. And if this is
" wanting, even our teachers can be of no great benefit
" to us. Ye well know, that formerly it was but of
" little advantage to us, though our teachers viſited us
" or we them ever ſo often; we being then ſuch bad
" people, and deſtitute of all feeling in our hearts.
" But ſince we are made ſenſible of his death and paſ-
" ſion in our hearts, the caſe is quite altered; at leaſt
" I can ſay, whatever I am about, I have him near to
" my heart, which makes me conſtantly happy. But
" I know, that many among us are ſtill liable to ſwerve
" from their hearts, and to fall into ſomething or other
" of painful conſequence to them. But I intreat you,
" give heed to the direct way, which the Holy Spirit
" ſhews you to the wounds of our Saviour; and when-
" ever ye are ſenſible, that it is not well with you, go
" directly to him, who has bought us with his blood,
" and beſeech him to draw quite near your hearts again.
" And when ye come among the ſavages, beware of
" ſuffering damage in your ſouls. While they talk to-
" gether of unprofitable things, do ye think on Jeſus
" the crucified. Muſt ye ſpeak with them, let your
" chief topick be, what our Saviour has done, and
" daily does for your ſouls. Now I wiſh, we all may
" look conſtantly unto him, how he was nailed for us
" on the croſs, until we go to him."

§ 7.

This was the firſt diſcourſe I heard delivered by a Greenlander. I could not but admire the parrheſy and agreeable manner in which he ſpoke, and had the diſcourſe directly put into German. It would be too tedious to give ſuch a large retital of every diſcourſe; but yet it will be acceptable to many, to read the chief contents of a few ſuch diſcourſes, and to ſee, how the Green-

Gre[illegible] grow in the living knowledge of Christ.
Th[illegible]

"[illegible] dear and greater thing is the blood of our
"[illegible] we pay no regard to that, we are no
"[illegible] than brutes. His precious blood rendereth us
"[illegible] we need only look back, how owe
"[illegible] before we had any acquaintance
"[illegible] Saviour. We are now ashamed, that we
"[illegible] so wicked, and yet we could act no better.
"Therefore let us highly esteem the grace, which se-
"lected us from among the heathen, brought us to our
"Saviour and his wounds, and made other men of us."

4. As I am very poor, I have not much to say to
"you. But this I know and feel: If we lose sight of
"our Saviour, and do not continually set before us the
"wounds in his hands and feet, we cannot be happy.
"If our Saviour had not died for us and shed his
"blood, we should not be a congregation, should have
"no teachers, but should wander about like the beasts.
"But Jesus brought us together by his death, and now
"we can daily hear the sweet words of his sufferings,
"and withal be happy and chearful in our hearts."

5. [illegible] his discourse thus:

"My brethren, I am to speak to you, and I myself
"have a poor heart, and feel my deficiency on every
"side: but I cleave daily to the Lamb and his wounds,
"and confess my wretchedness to him, and he does not
"fail to bless and comfort me. Therefore I hold fast
"to him, with the same willing mind, as a child does
"to its mother." He then interrogated the hearers a little, how they were, when they heard the sweet words of Jesus's blood and death?

6. I spoke in the morning-meeting, in which were some strangers, of the death and insensibility of man's heart, till our Saviour quickens it and gives it a sensation. "For," said he, "by his death he has acquired
"life for all men. No one is able by his own good
"thinking or doing, to contribute the least thing to it;
"and one man has it not in his power to debar another
"of it, if he himself is concerned to attain it; but a man
"may hinder himself from attaining it, by his own un-

" willingneſs, and conſtant turning aſide from our Sa-
" viour who is in purſuit after our ſouls."

B. ſpoke of our Maker's love in becoming a man for us, in ſubmitting to the infliction of ſo many wounds on himſelf, and redeeming us by his death. " Becauſe " we are ruined in ſoul and body, were his words, " he was obliged to ſuffer in ſoul and body. Becauſe " all our members were depraved by ſin, he condeſ-" cended to have all his members wounded, that we " might no more uſe our members unto ſin, but to his " glory."

Another time he began thus: " Our word for this " day, which ye heard in the morning-ſervice, recurs " to my mind: *He doth wonderouſly, and we look on.* Judg. " xiii. 19. When we look back and rightly conſider " who we are, and what a plight we were in many " years ago, and then turn our thoughts upon our pre-" ſent condition, that the moſt of us are now not only " baptized with his blood, but many of us even made " partakers of his body and blood, and that we all en-" joy ſo much grace every day; then indeed we muſt " needs own, that he has done wonderouſly with us. " Which is cauſe both of abaſement, and joy to us. In " particular it is cauſe of joy, that we have our Saviour " ſo nigh to us. Yes certainly, he is nearer to us than " our cloaths to our backs. It is true, we do not ſee " him with theſe our bodily eyes; but the new man, " which he has created in us, has ſuch eyes, as to be " able to ſee him, and have him truly and ſenſibly near " every day in his ſuffering form."

§ 8.

But, as every one may eaſily ſuppoſe that the help-ers are ſelect people, in order to give ſome idea of the whole body, I will now recite, what ſtate this was found in at the time of their entering upon their winter-recels and preſently after. Of this it is ſaid: " It is true, we " found ſome cauſe of grief here and there, and at that " time eight perſons were obliged to forego the ſupper " of the Lord; but in the whole, we could not render " ſufficient thanks to our Saviour for the grace and pre-" ſervation he had, this ſummer alſo, conferred upon

" our

"our people, infomuch that our comfort in them out-
"weighed our anxiety. Some weeks after, it is faid:
"At our fpeaking with the baptized, we this time ob-
"ferved a bleſſed work of the Lord upon their hearts.
"Many ſpoke in a very feeling manner, and with tears,
"of the ſituation of their hearts. One ſaid, that his
"heart was formerly like a large full veſſel; but now
"our Saviour had emptied it ſo entirely, that not the
"leaſt ſelf-conceit was left in it. He is now very happy,
"and the deſire of his ſoul is after him, who redeemed
"him with his blood. In the evening we had the
"bleſſed enjoyment of the body and blood of Chriſt.
"The number of the communicants were one hundred
"ſixty-two. Only one perſon was wanting at this
"time."

This brings to my thoughts the careful and exact me-thod the brethren obſerve, in treating the communicants. Herein they have regard not ſo much to the orderly walk, (for if nothing more was requiſite than this, they might admit many more of the baptized,) as eſpecially to their hungering and thirſting after righteouſneſs, and to their having obtained a living ſpirit from God, which muſt receive its conſtant nourifhment from the bread of life. But nevertheleſs, when any one does not walk orderly, or even does not abſtain from all appearance of evil, he is not ſuffered to approach, till he learns to walk in the light, and to act with more circumſpection. Among the eight above-mentioned, that were excluded, were ſome, accuſed of things of a carnal nature, which was afterwards found to be without foundation. Others by an incautious walk, had given occaſion of offence to the heathen, who have a watchful and ſtrict eye upon the believers. An aged perſon had ſpread ſome groundleſs, offenſive ſtories upon hearſay of another woman among her relations, inſtead of firſt acquainting their teachers of it. Now as this did not proceed from ignorance and imprudence, but from a phariſaical judging-ſpirit, which takes a pleaſure in reproaching others, in order to hide its own nakedneſs, they could do no otherwiſe than give her time to become duly acquainted with herſelf, and her own heart.

"On the other hand, it affected me not a little, to hear an old ſimple man, who was grown grey in heatheniſm, give a ſolid and feeling interpretation of the Lord's-ſupper, from whence I concluded that even ſuch old people, when they have a heart, are not incapable of forming and maintaining there a ſimple and juſt conception of myſteries, that by their nature cannot be known nor enjoyed without true life in the heart. This man had never ſeen nor heard any thing of the pedilavium, having not been preſent at the uſual inſtruction of thoſe that had been confirmed and admitted to the Lord's-ſupper ſince Eaſter, when this matter was treated of *. Now having been this autumn the firſt time at this act, ſome days after, he ſaid to one of the European aſſiſtants: "Pray, what kind of act was that "before the Lord's-ſupper? I never knew any thing "like it." Well, aſked the brother, how was it with you then? "Why ſaid he, I did not know what it "ſhould mean; but my thoughts were, our Saviour has "certainly ordained this likewiſe; and when my feet "were waſhed, I was ſo aſhamed, that I was ready to "fall from my ſeat, but my heart was drawn away "to our Saviour and very happy. I thought it muſt "certainly ſignify, that our Saviour will waſh me with "his blood. And it was to me, as if he waſhed me "himſelf †. I thought much of it all night; and it is ſtill "comfortable to me to think of it."

§. 9.

"It is ſaid of the laſt congregation-day of this year: "We heard an agreeable echo of this day in the helpers-"band. Some of the unbaptized had received a parti-"cular impreſſion from the ſermon, others from the "accounts of other heathen congregations, and others "again from the prayer. An unbaptized man, who "moved hither chiefly to do a pleaſure to his wife and "children, came unwittingly into the meeting of the "baptized, and had been touched ſo deeply, that he "was

* It will be recollected, (as already often mentioned) that the brethren in Greenland do not explain a myſtery to the baptized, before they are capable of enjoying and experiencing it.

† "As if the Lord Jeſus Chriſt himſelf acted with us;" as the words are in Luther's catechiſm, in the article of the office of the keys.

"was now fully determined to live with us, and be our "Saviour's. ——Some girls had examined each other on "the particulars they had heard at the catechiſation, "when their eyes were obſerved to be full of tears.—— "Another time ſome little girls were found ſitting in a "houſe with their books in their hands ſinging, which "touched ſome ſtrange Greenlanders, that accidentally "came there, in ſuch a manner, that they ſtood liſten- "ing for hours with emotion, and two of theſe people "came to a reſolution to ſtay here.——We were in- "formed, that the head of a family often interrogated his "people about what they had heard in the meeting, "and how they underſtood it.

"As to the new inhabitants, we were acquainted "that a woman juſt come from among the ſavages, "told a Greenland ſiſter that ſhe always prayed morn- "ing and evening, and gave thanks at meals to the "Maker of all things; for thus, ſhe had heard, the "believers did. It made a great impreſſion upon her, to "hear once, that God is among us. This gives her a "high veneration for the faithful.

"Once, in treating the word of the day: *The inhabitants "of this land have heard, that thou, Lord, art among this "people, that thou Lord, art ſeen face to face*, Numb. "xiv. 14. a great emotion was perceptible among the "auditors. We were afterwards informed by the "helpers, that they had diſcovered in ſeveral, both of "our new people, and of thoſe heathens that came on "a viſit, a particular deſire after our Saviour, and the "fellowſhip of the faithful. Some of them are con- "tinually ſpeaking of baptiſm, nay many dream of it. "At preſent a bleſſed ſpirit of grace rules amongſt us, "though in a ſoft and gentle, yet obſervable and ſenſible "manner."

§ 10.

Such was the appearance towards the end of the year. At the entrance of it were a couple of pleaſing inſtances of ſinners grown old in heatheniſm, who were delivered at the laſt hour. Their account of it is as follows: "On the 23d of January in the morning an old ſick "widow ſent to us twice, begging inſtantly to be bap-

"tized, adding withall, that indeed she was unworthy,
"but would gladly be saved. She came hither two
"years ago with her late son Clemens and two daughters,
"both of whom are now baptized. But she had no
"mind to be converted, and used to say, we should only
"instruct and baptize her children; that she herself was
"now too old, and should possibly never believe. But
"falling sick two months ago, and perceiving that her
"stay in this world could not be much longer, it was
"a trouble to her, that she did not know, what would
"become of her. She then began to long after baptism,
"but was afraid to apply for it, lest, as she had slighted
"it so long, she might be refused. At last she sent and
"petitioned for it, and her prayer was heard, some
"days after, our Saviour took her soul to himself.

"An old sick widow, baptized the 6th of January,
"rejoiced greatly at the prospect of her release, which
"followed January 24. She spent her last hours with
"particular joy in the consideration of her bleeding Sa-
"viour and reconciler. Some widows sung, in her
"presence, many verses, which administered great joy
"to her, and when she lost her speech, she continually,
"like the little children, pointed to her hands, as an
"indication of her attachment to the wounds of Jesus.
"The helper among the widows knew not how to
"express her joy on this occasion, nor, in general, on
"account of the blessed progress of grace in her
"house."

At the conclusion of the year, it was found, that twenty-five souls, among whom were fifteen children, were added to the congregation, and thirty one were come from among the heathen. Besides the above-mentioned two widows, fourteen persons were departed this life. No body was this year lost in the sea. But then Jonas a boy of three years, Jonathan's son, a child of a lively and sweet temper, who had given much pleasure to its parents and the missionaries by its singing, lost its life under a great cake of ice driven on shore, behind which some Greenlanders had seated themselves, to bask in the sun. But the rest were gone away just before, and while the mother was gone to fetch this child

a draught

a draught of water, but the ice of the fire broke off a large piece, which crushed the child to death.

§ 11.

Our brethren's labour now grew more and more troublesome, as they were obliged to go between twelve and eighteen miles to cut turf in the islands, and above twenty four miles to gather up wood on the outermost coasts of the sea. This autumn these dangerous avocations had like to have cost two of our European brethren their lives, viz. John Sorensen and Henry Hueckel, for the first in bringing the boat to land in a high wind and sea, cast the boat about short of the rock, and tumbled headlong out of the boat some fathom deep into the water; the other, in his hurry to help him out, slid down the slippery rock into the sea likewise. The last got up upon the rock again, and the former got hold of the keel of the boat underneath, and thus helped himself up, and was drawn by a Greenland woman into the boat again. They were obliged to continue the whole night in their wet cloaths without fire, under nothing but a sail-cloth, and we thanked God, who had given them to us anew.

§ 12.

Neither did the brethren in *Lichtenfels* want work this year, having a large dwelling-house and hall for the congregation to erect. But before I enter into the particulars hereof, I will give some recital of the spreading of the gospel among the heathen. The brethren, for the present, had it not in their power, by expres visiting to contribute much thereto, and were obliged to rely chiefly on the issue of the heathens visits to them. For the people on the east-side of the island were either come to them, or moved elsewhere; and as to those, who lived still near to them, they were in a measure cloyed and turned back again into their heathenish course, notwithstanding their former continual pretences, that they would be first and readiest converted, when the brethren should settle in their parts; so that what our Saviour says of the kingdom of heaven, "The first shall be last, and the last first," was properly applicable to them.

However, that which ſeemed to be ſown in ſome without fruit, was not altogether in vain. A ſpark had found its way into the heart of one here and there, which, weak as it was, ſhone in darkneſs, and gave riſe to reflection. Thus the deſire diſcovered by the above-mentioned Makkigak, juſt before his death, after our Saviour, and the fellowſhip of the faithful (with whom he likewiſe deſired to be buried) had touched many heathen in Innukſuk in ſuch a manner, as to induce them to make more frequent viſits, and lend a more ſtrict ear to the goſpel, not without bleſſing. In a converſation held with ſome, who had been very attentive at the ſermon, tears ſtood in their eyes, and one of them ſaid: "It would not be in his power to ſtay away from us much longer, as he ſaw plainly, that it was not enough to hear of our Saviour now and then, but it was better to hear of him every day, and to ſee how happy people may be with him." On the contrary, although others diſcovered ſymptoms of ſtrong convictions, yet they had various excuſes in readineſs to ward off the total ſurrender of the heart. A ſingle man, who had been before many years about Europeans, went away again, becauſe he was not willing to accommodate himſelf again to the Greenland diet and hard way of living, and could have no expectation of the meat that periſheth from his teachers. A viſitant being aſked, what he thought of that which had been read (it was *John* xvii.) anſwered: "I like it very well, but I cannot now be converted, for I have many relations in the ſouth, whom I think much of. I have indeed ſent them an invitation to come hither; and if they comply with it, I will come to you and be converted. But if they do not come, as I have ſuch a deſire to ſee them, I muſt go to them. And therefore I will promiſe nothing, that I do not aſſuredly intend to perform." Another alledged his uſual plea, that he did not underſtand the method of catching ſeals here; if he was older, and his ſons big enough to provide their own maintenance, he would come. However it was agreeable to him, that one of his daughters lived with us and was baptized.

But,

But, said he, "I myself am a poor man *; that I know, as Hanfese, [Beck] has often told me."

§ 13.

Such visits were also made from other places, especially from Kellingeit. And our Greenlanders too, while employed in providing the necessaries of life, did not fail to invite the heathen to the kingdom of God. Of some it is said: "they came home very well pleased, because "they had found an opportunity of delivering a free "testimony of our Saviour." One man said to them: "Here my people would be glad to hear a little of our "Saviour. All the people presently assembled, and out "of the other houses too, and our helper *A.* held a dis- "course to them of the love of our Creator to his fallen "human creature, which engaged him to become man "himself; of his walk upon this earth, and of the "miracles which he did; but especially of his suffering "and dying for all men. They all listened with eager "attention. Moreover our people spoke separately "with many of them, and found, that several have a "true desire to be acquainted with our Saviour; but it "commonly happens, that man and wife are not of one "mind, and therefore for the present, one prevents the "other from coming nearer."

One time some Greenland sisters went to the factory to visit a few women, who did not go to the dance with the rest, and had often desired to be visited. An old sick woman, lamenting her fear of death, received for answer: "Thou mayest well be afraid, because thou "knowest not what will become of thee after death. "We were afraid too, before we knew our Saviour. "But since we believe on him, and he has delivered us "from the fear of death, and we know that after death "we shall be ever with him, our dread is vanished." "Ah!" said the woman, "ye are happy people," and desired them to tell her more good things.

* *Ajorpunga*, or "I am good for nothing," which is as ambiguous with the Greenlanders, as the common saying "We are all poor sinners," and may as well import an excuse for being no better, as a penitent confession of one's wretched condition.

§ 14.

§ 14.

Again another opportunity offered, to caſt the hook of the goſpel into the hearts of ſome quite raw ſouthlanders in their tour to the north, in hopes of one time or other having the beſt draught of fiſhes from thence, after the example of New-Herrnhuth. The following is found here and there remarked of their viſit: "June 22, "came ſeveral ſouthlanders to viſit their acquaintance "and kinsfolk.

"The 26th came eight, and the 27th two boats full "of ſouthlanders, and pitched their tents by us. But "not many came to the meeting, and ſome women "being in the tent, where the meeting is kept, ran out "in a hurry. I got into converſation with ſome men "of their eternal ſalvation, and the reaſon of our being "here.

"The 29th we were much viſited by the ſouthlanders, "but they are in general exceeding ſavage, very ſenſeleſs "to all that is good, and flee the occaſion of hearing of "our Saviour, as they would fire. Yet ſome were a "little attentive, but the young fellows are exceeding "diſſolute. In the evening ſome went to the factory, "with an intent to have a dancing and ſingings match "with the heathen of theſe parts, that were diſpoſed to "enter the liſts with them. The reſt ſet forward the "next day to the north. But another family of ſouth-"landers, relations of Auguſtus, came hither, under "great concern about their daughter, whom a man that "has already two wives, will take by force, and "threatens to be the death of her father, if he refuſes "her. Our Greenland ſiſters concealed her from her "purſuer, who came in the night in queſt of her, but "not finding her with her parents, went off again before "we were up. This girl would gladly ſtay with us, "and the father too; but the mother and her eldeſt ſon "were averſe to it. And a Greenland brother accoſting "the ſon on this head, he fell into a rage, which made "the old woman threaten to repay the brother for his "officiouſneſs. And, the ſon's wife ſoon after getting "a bad boil on her finger, we had enough to do, to "perſuade them out of the notion of her being "bewitched.

b "July

"July 4, some Southlanders told us, that last "year two women's-boats came to them from the "east-side, in order to exchange pelts, for knives, nee-"dles, and other iron-ware. They were very tall peo-"ple; and when they talked with each other, they "could not understand their language *. One of these "southlanders had been once in New-Herrnhuth, and "was not without some knowledge. And I gave them "still farther information of the creation, the fall, and "redemption of man, and the ministry of reconciliation. "I never saw such observant southlanders as these. "One of them accompanied every thing with devout "gestures; when, for instance, I spoke of the wounds "of our Saviour, in his hands, feet and side, he always "pointed with his finger to the place. He further de-"clared, that he and his wife should like to stay here, "but he could not get free from the rest, as he himself "had no boat, and therefore was not his own master."

§ 15.

The preaching of the gospel, and the frequent visits of the heathen had been of so much benefit this year, that the inhabitants of Lichtenfels were increased with thirty-one persons in number, and thirty-four souls of the last year's catechumens received holy baptism. The congregation growing in this unhoped-for and hasty manner, the brethren ardently wished for more assistants; yet if this had been the case, they had at present no convenient room for them. For as to their Greenland-house, it was not only too small, but in a very ruinous condition; a piece of the wall fell down twice, and the hungry ravens had picked the seal-skins which covered the roof so full of holes, that it every where rained through; besides that, in winter, it was often so covered with drift-snow, that one might walk over the top of it. And they were as much at a stand with regard to their meetings. In winter indeed they could keep them in the biggest Greenland house; but when the Greenlanders dwelt in tents, scarce the fifth part could assemble at once in a tent; neither would the weather often permit them to preach without-doors. Now though a house

* More of this has been mentioned above, B. IV, § 11.

had

had been promiſed them laſt year; yet they could not help doubting for ſeveral reaſons of its coming to hand this year. In this ſtate of uncertainty therefore they were diſpoſed to repair their old houſe, though exceedingly gone to decay. But while they were buſy about it, they received the joyful news, the 8th of July, that the ſhip was arrived at Frederic's-hope with a houſe on board for them.

§ 16.

Great was their joy; yet now as great was their care and embarraſſment, how they ſhould be able to erect ſuch a large houſe ſo late in the ſummer, as there were but three people for the purpoſe, and one of them laboured under an indiſpoſition, which forbad the leaſt hard exerciſe. Beſides, they were not able to make the leaſt preparation for building, as they were obliged to wait for the reſolution of their ſcruples concerning the fitneſs of the preſent place, as well as the ground-plot of the houſe, which the captain did not chooſe to truſt in the Greenland meſſage-boats. But on their receiving it the 16th of July, together with the uſual little watch-word book of this year, they were greatly animated amidſt their perplexity and weakneſs by the admonition of the day, which was: *Remember the Lord thy God, for it is he that giveth thee power, that he may eſtabliſh his covenant, as it is this day.* Deut. viii. 18. "Forget it not, thou heart of "mine!"

Therefore they engaged in the work chearfully, and on the 18th of July, when five Greenland brethren were juſt come on a viſit from the places where they reſort to procure their maintenance, they laid the foundation-ſtone with praiſe and prayer, wiſhing at the ſame time, that the Lord would be pleaſed to proſper the work of their hands, to preſerve all the workmen from harm, and to make this houſe an amiable dwelling of peace, a tabernacle abounding with bleſſings, and a place, where his holy name may be honoured, and his merits and ſufferings be made known and embraced by the heathen for their eternal ſalvation to the end of days. But the work proceeded very ſlowly, on account of the great unevenneſs and declivity of the ſituation, which obliged them to wall ten feet high at one end, and then to fill up all

with

with ſtones and earth. This required many hands, which in the beginning they could not have; but at the Greenlanders return from the capelin-fiſhery, they helped them faithfully in carrying ſtones and earth upon their backs, and in their old cloaths, inſtead of bags. In the mean while *John Haven* came to their aſſiſtance from New-Herrnhuth; and the captain, (the ſame they came with three years ago,) purſuant to the kind orders of his owners, not only lightened their work by landing the houſe in a haven, which he found near the place, inſtead of doing it three full miles off at the factory, but with pleaſure employed his equally willing people in landing it; and, on his ſailing to the factory, let them have a couple of ſtout hands to help to raiſe it; ſo that, notwithſtanding frequent bad weather, they had done it in the ſhort ſpace of three weeks *.

§. 17.

The four brethren were now exceeding buſy to come to a full finiſhing, and at the beginning of October were gone ſo far, as with joy to enter into a couple of rooms, whom they thanked their dear Lord for granting them ſtrength, and averting all misfortune, (yet they did not eſcape without cutting their hands ſometimes, and the maſter-builder fell down, but was preſerved in a wonderful manner,) neither did they forget to commend to the reputation of the Lord their benefactors for this their preſent, and thoſe who forwarded its conveyance and emotion for their ready aſſiſtance.

In the mean time, the miſſionary *John Beck* and his wife were come from New-Herrnhuth, to join with *Matthæus Stach*, in ſerving the congregation with the goſpel and the needful cure of ſouls. He brought three ſheep alſo along with him, to begin a ſmall flock, and to give ſome eaſe to their œconomy, though the providing neceſſary provender for them from all quarters for ſo long a winter was only an addition to their labour. Moreover they were now obliged to go to the iſlands in queſt of fire-wood. Mean while they proceeded towards finiſhing the meeting-hall (though for want of boards,

* The houſe was completely prepared at Copenhagen, and only wanted ſetting up.

they

they could only lay half the floor,) and took down the old house, which stopped up one of the house-doors, and thus opened the access to it; and they got so far, that on the first of November they were able to celebrate a joyful dedication-day with their Greenland flock.

It was the 24th Sunday after Trinity. Matthew Stach preached the dedication-sermon upon the word of the day: *Enoch walked with God*, Gen. v. 22. "And "by my fairest Bridegroom's side, shall I his dearly pur-"chas'd bride, walk on with love most holy," and then fell upon his knees with the congregation, and prayed to our Saviour, that he would be pleased to hallow this hall and house with his continual presence, and accompany the testimony of his death with his divine power, explain his merits by the Holy Ghost to every soul, and especially glorify himself at the holy sacraments in every heart as the Saviour of his body.

John Beck preached the afternoon-sermon upon the text: *I know thy poverty*, Rev. ii. 9. Then a love-feast of dried capelins was kept with all the inhabitants, in number one hundred thirty seven, viz. thirty seven, who moved thither from New Herrnhuth, and were the beginning of a congregation, and a hundred, that had, in the space of three years, been added to them out of the infidels. At this opportunity the 60th chapter of Isaiah, *Arise, shine*, &c. was read, and mention was made, that the appellation of this place, *Lichtenfels*, has an allusion to the said great promise concerning the heathen. At last a Greenland poem was sung, composed by John Beck for this day of festivity, according to the purport of the above chapter, which I will subjoin with a literal interpretation.

Tune: Only matchless heart, this shall be for, &c. (Thy regard, my heaven here, &c.)

I.

Kuilerfinniarit kaumarfukfet
Tikkiumet illingnut,
Nalekablo pifſitſomat patit
Auglingnit, Ikiumimut:
Ardlagut Innuit terſanetut
Matorſimagaluarei Tartub;
Mahnakulle kaumarſok
Illingnut nuilerpok.

I.

SHine quickly, for the light
Is come to thee,
And the Lord will bring thee
To his blood, to his wounds:
Formerly men were here
Shut up in darkness;
But now the light
Arises upon thee.

Uitit kennerniardlatille
Open thine eyes and look
round about,
Illagingmagnerdlatille
How men come to thee,
And we'd gladly be in fel-
lowship with thee,
Tekilisarnerait
Because thou art continually
joyful.
Illerit Aulligit illingnut
Some boats make ready too,
And steer in fellowship their
course to thee
Anarga Kangalo
From the north and from
the south,
Pinga ajorallugo
From the east with songs of
praise.

3.

Sioriarit Innukinnissit
Some years ago thou wert a
desart,
Nunarsuarmiallit
And hadst no inhabitants:
Mahnale illerbissaoguit
But now people will come
in to thee
Assingagdlalla
And love thee,
Mattamaikingarnale Innuit
And hereafter will men
Tamarmik kaumarsoniki
All call thee
The enlightned Rock,
Nalikagnisigatit
Because the Lord dwelleth
with thee.

4.

Jesus o Kumanit tamanabne
O Jesu! here before thy face
Kattillingarsarpogut
Are we now assembled,
Kytsangekkutlutit tamanut
With a view all to thank
thee,
Pissiarangautigut
That thou hast bought us
Ammiarlaty Angnigtokkingnit
By thy sufferings, blood and
wounds:
Akikkamut Uanetivut pikit
As a repayment take our
hearts,
Udlullo ningullugit
Daily and continually
Illisarsarmiarit
Be preparing them.

5.

Tersanito Udlut ningullugit
When we here day after day
Kattissimeissaguta
Shall be assembled;

Of

Tokkungnik, Aungnigle Anni- Of thy death, blood and
arnik ſufferings
Okkallungniarlata. Let us ſpeak
Nalakkut tamaſa näjungdlit, Be meditations
Annernerningle ajungnermikut And by the Holy Ghoſt
Sittenilla Umattait Their ears and hearts
Angnarsimaſinnaut! Open, O draw near!

6.

Tavá Ukkabello Innuſuit Then ſhall old and young
Iſſiasait patterſut Thy pierced feet
Kunnikſarnarpait Kadlinper- Kiſs with tears,
mik,
Nachoginnarnigut; That thou haſt not deſpiſed
Illagarngnulle piſſipautigut, us; But brought us to the con-
gregation,
Tipaitſungakullute illingnut That we may rejoice in thee
(or, be happy thro' thee,)
Mattamanetillute And while we are here,
Illingnik aſſerlute. Love thee.

7.

Attatarput! Sannginſartigut Our Father! defend us,
Parinnaerdlutalo: And keep us
Ammarput! paarlarnaerti- O Holy Ghoſt! nurſe us
got
Tiſſarſardlutalo And leading (by the hand)
Sauarkam Ikkénut Annanullo, To the Lamb's wounds and
blood,
Aniartikinut Timanullo: And to his martyr'd body:
Annaun ſarſerput! Aungnik Our Saviour! with thy blood
Umattigut tennikit. Anoint our hearts.

§. 18.

Now the brethren having got an orderly dwelling-place, and the Greenlanders a fine ſpacious church, the preaching of the goſpel, and all the appendant congregation and choir-meetings, liturgies and bands could be more eaſily holden than before, and it was perceivable, that the Lord delighted to dwell in this place, to walk in the midſt of his children, and to let the light of his friendly countenance ſhine upon them, which is better felt and enjoyed, than deſcribed. It muſt needs be an

an uncommon joy to a faithful teacher, in preaching the word and at the adminiſtration of the holy ſacraments, to be ſenſible of a gentle breathing of the Spirit among his people, and of a dew from the Lord; it is a certain ſign to him, that the word does not fall fruitleſs to the ground, but is ſprinkled with blood, and will, in due time, bring forth its fruit. And when he ſees the ſeed ſpringing up now here and then there; and though in the midſt of divers alterations, growing and ripening unto harveſt; it muſt needs add ſtrength to his hope, and give him new courage to plant and water. As a ſpecimen of this, I will again take the liberty to interſperſe my narrative with the few following remarks, to the praiſe of our Saviour, who has promiſed to be with us, even to the end of the world, not only with his pre-elected witneſſes the apoſtles, but with all that believe on him through their word.

§ 19.

In the public meetings of the week, inſtead of a ſermon upon a text, a portion out of the evangeliſts and the epiſtles of the apoſtles, was now and then read and briefly explained. The Greenlanders were uncommonly attentive, and, beſides the bleſſing in fellowſhip, it was alſo accompanied with this advantage, that they often conferred with each other about it, made interrogatories concerning the true ſenſe and the uſeful application of this and the other matter, and begged for farther information in ſuch points as they had not rightly apprehended. Thus it is ſaid at the feſtival of Eaſter: "The ſimple narrative of the ſuffering, dying and re-
"ſurrection of our Saviour approved itſelf very power-
"fully to the heart, and gave birth to many bleſſed
"colloquies in the houſes. Some came and aſked, what
"our Saviour meant by the cup, which he prayed his
"Father to take from him? And on its being explained
"to them, one ſaid: This is the very matter, which
"often forces tears from me.——On Eaſter-Monday
"we held a love-feaſt of angmarſet with all our people.
"It juſt happened, that, in the courſe of our reading
"the acts of Eaſter, we came to the paſſage of our Sa-
"viour's ſhewing himſelf at the ſea of Tiberias, when

" he kept a meal of fiſhes with his diſciples, and ex-
" amined Peter concerning his love; which made no
" ſmall impreſſion on the Greenlanders.——Another
" time the widows deſired farther information upon *Acts*
" the firſt: and upon my explaining it to them, and
" telling them, that to day they ſhould hear of the ef-
" fuſion of the Holy Ghoſt, they were vaſtly pleaſed,
" and could hardly wait the appointed time. And
" when it came, all heard with great appetite; and the
" remark of the unity and community of believers
" entered deeply into them." Again, much profitable converſation aroſe from the narrative of Ananias and Sapphira, of the converſion of Paul, of the Jailor, and of Lydia, and of Paul's taking leave of the church at Epheſus.

In the meeting of the baptized the litany in particular was read through, and an explanation given of every ſingle petition, and of the unknown words (for it is neceſſary to ſupply the want of ſpiritual language among the Greenlanders with ſome new unknown words.) The hearts and ears of all were open. Another time it is ſaid: " Our people are very deſirous of information,
" and would gladly retain a great deal. I anſwer their
" queſtions with pleaſure, as I ſee that the work of the
" Holy Spirit is furthered by this means in their hearts,
" but take care withal to remind them of the one thing
" needful, ſetting ſometimes before them the example
" of the firſt-fruits of this nation, eſpecially of the late
" Samuel, Sarah, and Judith, who ſtill remain of bleſ-
" ſed memory to them; how they, with their ſmall
" meaſure of knowledge, in which they are now ſur-
" paſſed by many unreceived among the catechumens,
" diſcovered ſuch a tender love to our Saviour, and by
" word and walk were ſo edifying to the heathen, that
" by that means they contributed a great deal towards
" the great awakening among them."

Their congregation-days were always ſolemn and particularly bleſſed, but they could not be kept here till the meeting-hall was built. After the firſt had been kept, they write: " Our brethren and ſiſters were filled
" with extraordinary joy at the accounts of their black
" and tawny brethren and ſiſters, viz. the negroes in
" the

" the Weſt-India iſlands, and the Indians in North and " South America. They all ſtayed at home in order to " miſs nothing; and the next day ſeveral came, and " ſaid, how happy they had been yeſterday in all the " meetings; which was ſtill more manifeſt at the bands " in the evening. We underſtood too, that the daily " texts out of the holy ſcriptures are a real bleſſing to " them, and that whoſo cannot attend the mattins, di- " rectly aſks the reſt, what is the *memorandum out of* " *God's word?* (ſo they call the word of the day) and " whoſo has not rightly underſtood it, comes and aſks " anew about it. One ſaid in his band, he had thought " much to-day in his kajak on the text: *He doth accor-* " *ding to his will in the army of heaven, and among the in-* " *habitants of the earth*, &c. Dan. iv. 35."

It is ſaid of the bands, on St. Thomas's-day December 21,: " One, being aſked, how he came acquainted " with our Saviour? gave ſuch a ſolid account of his " change of heart, and the joy he felt, when Jeſus pre- " ſented himſelf the firſt time before his heart in the " image of his ſufferings, that it was a pleaſure to hear " him, and it might be felt, that it was not learned and " rehearſed from the head, but genuine experience. " And when the reſt had all told what they had expe- " rienced of it, the firſt concluded with a hearty prayer."

Of the new baptized it is mentioned; " They grow " brighter from day to day, and their hearts get more " feeling. What they hear of the converſe with the " unſeen Friend of their ſouls, grows by degrees more " and more clear to them, and they begin to ſpeak with " him themſelves of their hearts.—One of them once " came under ſome trouble to an European brother, " who obſerving, that he wanted to ſay ſomething, pre- " vented him, ſaying: You want a plaiſter, I ſuppoſe? " (for he had a large boil) O! no, ſaid he, I am not " come for that now; and began to weep ſo, that he " could not ſpeak for a good while. At length he " broke out: O wretched man that I am! I have ſtill " ſo little ſenſe of our Saviour and his blood, and yet I " perceive, that he loves me ſo much. Which has cauſ- " ed me to paſs the greateſt part of the night in tears."

As to the unbaptized and catechumens, a helper once uſed the expreſſion: Some are, as if they were already baptized. And indeed grace was working powerfully upon them, to convince them of their wretched ſtate. One of them was once found ſitting in his kajak in a ſmall creek weeping. A Greenland brother aſking him, what he was doing there? he ſaid: "Alas, what a "wretched man am I, when I conſider what our teach-"ers tell us of our Saviour, and the happineſs of thoſe "that know him, and my heart is ſo empty of him!" The faithful Shepherd, who cannot long bear to ſee a loſt ſheep weeping, had very ſoon compaſſion upon this old man; he being ſoon after taken into the number of the catechumens, and not long after that, made partaker of holy baptiſm.

§ 20.

Now as touching ſome external circumſtances of the year, the cold continued with ſuch ſeverity till towards May, that ſome parts were quite froze up, and the natives reduced to great diſtreſs. In the ſouth particularly the want was ſo great, that many died with hunger, the country being quite blocked up with ice, and at the ſame time covered by an uncommonly deep ſnow. As ſoon as the water was open, ſome heathens intended to go out of Fiſher's-Inlet to a merriment, but were overtaken by a ſudden guſt of bad weather, which gave them hard work to get ſafe to land. And as they had taken no tent with them, they were obliged to ſpend two days and a night in the moſt rigorous cold with the heavens only for their covering; ſome grew ſo ſtiff and benumbed, that it was with great difficulty they were brought to themſelves again by beating and dragging about, the method uſed in ſuch caſes. A baptized woman, to whom they told the ſtory, made a good uſe of the occaſion to give them ſome account of the happineſs of believers, who know and love our Saviour.

In Lichtenfels, in the beginning of the year, they had ſuch good ſucceſs in providing neceſſaries, that ſometimes, in calm weather, ten ſeals a day were brought to land. But the cold and the ice increaſing

towards

towards ſpring, they alſo were reduced to ſtraits*. "After the evening-meeting," it is ſaid "April the 8th, "I paſſed through the big houſe, and ſaw, what the "Greenlanders were getting for ſupper. The poverty "of ſome of them pained me to the heart. Two widows and their children had a piece of ſea-graſs in "their hands, to go to ſleep upon, and yet were ſo content, eſpecially the lately baptized Naomi and her ſon, "that they never complained of want; for I had it not "from themſelves, but from others, that they have "nothing, but muſcles and ſea-graſs which they gather "at low-water on the ſea-ſtrand. Indeed they help one "another out, and when a man catches a ſeal, all in "the houſe get a ſhare of it. But when it is divided into "perhaps above ſeventy parts, the portions are very ſmall, "eſpecially as at this ſeaſon only little young ſeals are "to be caught, which will now alſo be ſoon going farther into the ſea. The next day we again divided "angmarſet among the poor, which we are uſed to gather in the ſummer, in order to help out thoſe that "ſuffer need. But, being deſtitute of a proper repoſitory, we have not been able to ſtore up many of theſe "capelins, and the Greenlanders have often a good "quantity ſpoiled by the wet, having no ſuch ſtore-houſe as in New-Herrnhuth; hence it is that they "undergo great want in what they otherwiſe call their "beloved daily bread."

On the other hand, in ſummer and autumn the Greenlanders were ſo richly bleſſed in their proviſions, that the merchant had enough to do, all winter long to fetch away the blubber he bought of them, and to barrel it up. He ſhewed a particular ſatisfaction, that ſince the brethren's ſettling there, the trade was annually ſo augmented, that he now gets as large a quantity from our few people, as formerly, and even this very year, from that whole diſtrict beſides. According to what he ſaid, it amounted to a hundred and fifty barrels, and he ho-

* The Inlet once drove quite full of ice, at which time again the hand of providence was viſible. The ſea-fowl, that cannot fly well, but feed themſelves by dipping under water, were forced to retreat to land; and their eyes being dazzled by the ſnow, our Greenlanders caught them alive while they were hindered by the ice from doing any thing by water.

ped, it would increaſe every year more and more, eſpecially when (as was the caſe in New-Herrnhuth,) the congregation ſhould receive further enlargement from the extremities of the ſouth. But it muſt be obſerved, that this was an extraordinary fortunate year for the Greenlanders of theſe parts, and the ſucceſs may be widely different another time.

§ 21.

To conclude, I will juſt touch upon ſome particular deliverances of the Greenlanders in danger. An unſkilful boy ſtuck with his kajak in the ice juſt before the houſe, and yet not the leaſt aſſiſtance could be offered him. After he had been driven about for ſome hours, he found ſo much opening, as to reach the land unhurt.

Two men, while attempting to catch ſeals upon the ice, ſpied a covy of partridges upon a hill; and, in venturing too much up the ſteep bank, one of them ſlipped on a piece of ice covered with ſnow, but, as he was tumbling down, he caught hold of a piece of frozen earth, which was the means of ſaving his life. For otherwiſe he muſt have been daſhed to pieces on the pointed broken fragments of the rock lying below. When he got up again, he ſaid, it immediately came into his mind: "Ah this has our Saviour done, he has preſerv-"ed me." He related ſeveral inſtances of his praying to our Saviour in times of the utmoſt danger, while he even lived among the heathen, and obtaining help.

A Greenland helper, in his return from Good-Hope, where he had been on a meſſage, was overtaken with a ſtorm, in the moſt dangerous place, and with much ado eſcaped to land with his companion, whoſe kajak got a breach. They were obliged to endure out the night in a ſtorm of thick driving ſnow without ſhelter. He prayed our Saviour to give them ſuitable weather for getting forward; and towards morning a calm enſuing, his unbaptized companion ſaid with great emotion: "Now I "underſtand of a truth, that our Saviour hears the "prayer of his people."

To remark a couple of natural occurrences; on the 12th of November in the morning was an eclipſe of the moon, which was total about half an hour paſt ſeven. In the Copenhagen-almanack no notice was taken of it, but

but it was noted in that of Berlin as invisible at above half an hour past twelve in the afternoon; which at once shews the distance of this from the meridian of Berlin.

An old Greenland man, afflicted with the gout, was inclined by excess of pain to cut open his feet, in order to obtain some mitigation. But his wife came and begged for a medicine. No one knowing any for it, a few drops, such as were at hand, were sent him in a little brandy. And the Greenlander believing that this medicine must relieve him, was accordingly soon after freed from his pain and swelling. The least change of diet is capable of giving ease to the Greenlanders in sickness. A piece of coarse brown bread, or a plate of oatmeal is of as much service to them, as a costly medicine to others, when they get a strong inclination for it, and a firm persuasion about it.

THE THIRTIETH YEAR, 1762.

§ 1.

THE good appearance of a quick increase of the congregation at Lichtenfels, at the end of the last and beginning of the present year, dawning from the numerous visits of heathen from the adjacent parts and the south, seemed at the end of this year to vanish, and the depraved, disinclined, nay, often averse situation of the heathen caused the missionaries much grief and trouble; but this was however allayed by the abundant comfort which the riches of grace, manifest in their baptized, afforded them.

It was the incessant concern of our Greenlanders, and especially the helpers, whenever their business called them among the heathen, to recommend our Saviour unto them. In many places they were invited to preach the gospel.

In the spring, Matthew Stach took a trip with some Greenlanders to New-Herrnhuth, to fetch some building-materials and tools from thence, and called upon the heathen by the way, with a view to blow up the glimmering fire within them. This was also done, on

other occaſions, in the reſt of the places. And beſides, ſome were always coming to viſit, who were preſent at the preaching of the goſpel with attention, and at particular converſations gave to underſtand, that they were not without inclination to move to the believers, and be converted, but were obſtructed in their deſign by their people; however many of theſe people alledged very weak and idle pleas, why for the preſent, they either could not or would not. Among the reſt of the viſitants was an angekok, who has been uneaſy ſome years, but never would ſubmit to the obedience of faith, and now again has been ſet in motion by a dream, which he related with great concern.

§ 2.

"Our people," (it is ſaid in the diary May the 5th) "during the winter, diligently viſited the heathen in "theſe parts, and at their requeſt proclaimed our Sa- "viour to them; and ſome of them alſo frequently "came hither to the preaching, at which the Holy "Spirit's activity was perceived to enkindle in them a "longing after their Redeemer; as a fruit of this, yeſter- "day a family of five, and to day one of four perſons "came to ſtay. Some days ago alſo the great dancer, "a man hitherto exceedingly addicted to vanity, moved "hither from the factory, and ſaid, that he would now "renounce all carnal pleaſures, and believe on Jeſus; "and begged that we would admit him, though he was "a moſt depraved creature, and had been exceeding "abandoned. Twelve perſons belong to this family, "ſome of whom have relations living here. A married "woman is among them, who four years ago, as a "ſingle perſon, was the very firſt that came to us out of "theſe parts, and after ſome time withdrew again; and "likewiſe a widow with two children, who ſome years "ago was baptized by the miſſionary at Good-Hope, "but afterwards went among the heathen again. We "were glad of having an opportunity to direct this poor "ſtray ſheep to its Shepherd again."

Some families, and ſeveral ſingle people came alſo from other places, to ſtay, and among the reſt a widow, who ſome years ago lived in Kangek, and had heard in New-

New-Herrnhuth a great deal of our Saviour: "But," ſaid ſhe, "all this I have loſt among the heathen, and "now I will begin anew, and be thoroughly converted."

Theſe new people gave good hopes in the beginning. They gave diligent attendance at the meetings, and converſed with the miſſionaries, and with the Greenland-helpers, who teſtified of ſome of them, that they could not have their fill of hearing our Saviour diſcourſed about. Only, a bare aſſent is but a ſlight beginning. Some of the women complained to one of the Greenland female helpers, that they could not retain the good they heard; ſhe then told them, where the difficulty lay, and who the people are, that are ever learning, and never able to come to the knowledge of the truth. "I am well "aware (ſaid ſhe) how the caſe ſtands; ye as yet pay "no real regard to the truth, nor are quite determined "to yield up your whole heart to our Saviour; and "therefore it is, that ye are not able to learn and retain "any thing to real purpoſe." And this was the very caſe of the greateſt part of theſe new people. All ſummer long their minds were ſo diſſipated and vain, that many, and among the reſt the above-mentioned dancer with his people, went off again to the heathen; when the laſt ſtate with them was worſe than the firſt; of which the next winter afforded daily flagrant proofs.

§ 3.

The great occaſion of ſuch an overwhelming flood of miſchief and depravation, and ſuch a ſtrong prevalency of the power of darkneſs among the heathen of thoſe parts that were touched, but were ſtill wavering and inconſtant, was, that ſuch a great number of ſavage-ſouthlanders, in their rout to the north, took up their abode hereabout: It will not be unacceptable to the reader, to ſee an ample narration of the character of theſe people, taken out of the diary of the miſſionaries, eſpecially as moſt of our Greenlanders derive their origin from the ſouth.

"June 20, an old Southlander viſited us. He is the "widow Rebecca's father's brother, and was come "ſeveral days journey from the eaſt-ſide of the country, "to ſee her and her children. They took all poſſible

"pains

" pains to induce him to ſtay here, at leaſt one winter.
" And he ſeemed inclined to it, but was in doubt,
" whether his ſon, who was now maſter of the family,
" would ſtay, becauſe he had left ſome things behind
" in the ſouth. We afterwards heard, that one of this
" old man's daughters-in-law gave an account how he
" endeavoured to perſuade his ſon and the reſt, to ſtay
" here, adding withal: Theſe Kablunaet, or foreigners,
" are not at all terrible, their words are agreeable to
" hear, and they love the Greenlanders, and do them
" no harm, as we were apt to imagine. And becauſe
" the ſon would lend no ear to it, he adviſed him, to
" go himſelf, and ſee and hear the good people. Ah,
" added the woman, if my huſband was alive, who was
" the eldeſt ſon, he would certainly have ſtayed; for he
" often ſpoke of the believers, and longed to be among
" them. We learnt farther from this woman, that
" Elizabeth, who, when a child of five years old, was
" ſtolen out of the houſe, is in thoſe parts with her
" mother's brother, and very often longs to be with her
" teachers again; had alſo, deſired leave, to come
" along with them, and wept much at being refuſed.

" The 24th, we were much viſited by the ſouthlanders,
" and the 25th they pitched eleven tents by us, but
" the moſt of them went up to the factory. Many,
" eſpecially women, came to the ſermon, which was
" upon theſe words: *Labour for the meat which endureth*
" *unto everlaſting life.*

" The 26th, we were again abundantly viſited by
" them, and our hall and rooms were not empty the
" whole day. We endeavoured, in the moſt endearing
" manner, both in the public meetings and in conver-
" ſation, to recommend to them their Creator and Sa-
" viour; but their hearts are impenetrable as rocks, and
" they are ready with their excuſes, that they are very
" ignorant, and do not underſtand us, that is, in plain
" words, they *will* not. Our Greenlanders tried to gain
" their relations, but it availed nothing. When, after
" the painful view of ſuch a rugged field, we turn our
" eyes upon the delightful little garden, which the Lord
" has planted here, we are overwhelmed with ſhame and
" thankfulneſs.

" The

" The 27th, the ſermon was upon the goſpel con-
" cerning the loſt ſheep. But few ſtrangers gave atten-
" dance. A baptized man of Frederic's-Hope, came
" from the factory to the ſermon. He had never ſeen
" any ſheep before, and was now able to form a concep-
" tion of the parable in the goſpel, and ſpoke very
" prettily with us about it.

" The 29th, moſt of the ſouthlanders went off again.
" But our Jonathan kept a youth of his kindred with
" him, and the 30th, another ſingle man offered himſelf
" to ſtay here.

" July the 1ſt, many ſouthlanders were in the morn-
" ing-meeting, which one of our Greenland helpers
" kept. Among other things, he ſaid: Ye poor people,
" you rove thus about in queſt of ſomething for your
" bodies only. And, at the ſame time, ye are uneaſy,
" finding no where the leaſt true ſatisfaction or comfort
" of life. We were formerly as ye now are. If ye
" became acquainted with our Saviour, ye would find
" true reſt. He died for you alſo on the croſs, in order
" to deliver you from ſin and eternal woe. Ah! if ye
" could believe this, ye would obtain a fund of eternal
" joy, &c. A man, whoſe whole body, as well as the
" hair of his head, is grown quite white, except that
" his face looks brown, mentioned his deſire to ſtay here
" with his family; and by his advice, on the 2d, a
" widow with three children, parted from the ſouth-
" landers, that were going off, and ſtayed with him.
" Some boats of ſouthlanders went into the inlet a
" capelin-fiſhing, uncertain whether they ſhould return,
" or go farther. Another boat went to Imukſuk, once
" more to bewail a dead man, they had buried there
" ſeveral years ago. Two families ſtayed, with an in-
" tent to live with us. An old acquaintance of our
" Nicholas, who is an angekok, entered into conver-
" ſation with him, and ſaid: He did well, ſince he
" would be converted, to be rightly converted, and a
" true believer. For he had been in heaven, and found
" the true believers in the moſt glorious ſtate. They
" were fine-dreſſed, and had no want of good victuals.
" On the other hand, they that were not rightly con-
" verted, hung quite naked in the air, and gnaſhed

" their

" their teeth with cold in ſuch a manner, that many of
" them had bit their tongues to pieces.——Thus theſe
" apoſtles of the devil know how to adapt themſelves to
" the humours of the people before them, and to ſpeak
" according to their taſte. They take care not to open
" their mouths to us, and can twiſt and twine like
" ſnakes, that they may not be caught in their blind-
" neſs.

" The 6th, the ſouthlanders, who had continued at
" the factory ſince they arrived, now came to us. One
" commended his brother to us, who chuſes to ſtay
" here. He being aſked, why he would not ſtay him-
" ſelf? anſwered: I have now bought a great deal of
" powder and ſhot, which I muſt firſt ſpend in the
" ſouth in ſhooting rein-deer, for there are many there.
" Another would eat his fill of bear's-fleſh, a third
" would buy a good boat, and then they would come
" and believe. Thus it is, one buys a piece of ground,
" a ſecond a yoke of oxen, a third marries a wife, and ſo
" neglects the ſeaſon of grace. Among theſe people
" was the old man mentioned June 20, who could not
" perſuade his people to ſtay here. They dragged a young
" man along with them, belonging to a family, not
" quite agreed together about ſtaying here. In this
" caſe the party oppoſite to what is good, generally
" wins the day. But we have many inſtances alſo of
" the well-inclined party being ſet at liberty by the death
" of the contrary-minded.

" The 8th, they brought hither a patient, ill of the
" pleuriſy. We gave him what we had, which had
" a good effect. His three wives alſo, all having ſmall
" children, came with the patient's father, who is an
" angekok, and were thankful for our ſervice. We
" recommended to them the phyſician of ſouls, but
" with little impreſſion. If we would come to the
" ſouth, they ſaid, they would be converted too. A
" white bear, which, ſome years ago, fell upon the
" old man and his companion in the ſea, bit his noſe
" off, and did him much more hurt, but killed his
" comrade. The ſouthlanders have brought with them
" an infectious diſtemper, which now begins to prevail
" among our people.

" The

" The 13th and 14th of Auguſt, we were much
" viſited by ſouthlanders, returning from the north.
" By converſing with Europeans they are grown much
" more poliſhed, than at their firſt coming from the
" ſouth, but had no inclination to hear of the true
" knowledge of their Creator and Redeemer.

" The 23d, came ſome others from thence. A
" couple of men were attentive to the account given
" them of the Incarnation, death and reſurrection of our
" Saviour. They came into the meeting alſo, and con-
" cluded to dwell in the neighbourhood."

§ 4.

Many ſouthlanders took up their abode in theſe parts, eſpecially at the factory; but a good number of the unſtable people, who came to Lichtenfels in the ſpring, reſorted to them, and led ſuch a life as left but little hopes of their recovery. A couple of families rebuilt the old ruinous houſe, called Akonamiok, juſt oppoſite to Lichtenfels, in order to winter there. And though it is certain, they had no mind at firſt for any thing good; yet at laſt ſome of them were gained. What paſſed among the ſtrangers, I will again give ſome recital of out of the diary.

" Sept. 8, many of our Greenlanders came home, to
" repair their winter-houſes. Two families, which
" came hither in the ſpring from the factory, ſtayed
" behind, and have built near the ſouthlanders, who
" are afraid of living with us, from an apprehenſion,
" that ſome of their people might believe and be bap-
" tized. After ſome weeks we learned a farther reaſon.
" The angekok mentioned § 3. (July 2) had told our
" Nicholas, that a report prevailed all over the ſouth,
" that we Europeans prayed to death the people that
" had once engaged with us, and went away again;
" they knew many inſtances of it; and therefore he
" ſhould tell him the truth. Nicholas made anſwer,
" that he had never heard any one pray thus, but we
" prayed conſtantly and every Sunday publicly, that
" the Greenlanders might live and be ſaved. The
" angekok a few days after came to the ſermon, upon
" the text of the day: *I pray not, that thou ſhouldeſt take*

them

" *them out of the world, but that thou ſhouldeſt keep them from*
" *the evil*, or *evil one*, John xvii. 15. Here he got his
" queſtion farther anſwered.

" Nov. 14, many ſouthlanders were here from the
" factory. They did not go to the ſermon; however
" one of our Greenland helpers held them a diſcourſe in
" his houſe, which ſeemed not to be void of all fruit.
" The merchant complains of the untamed and licenti-
" ous nature of theſe people. An angekok has ſo in-
" fatuated them with his legerdemain tricks, that for
" the preſent nothing is to be done with them. But
" once, in the midſt of his pretended trip to heaven or
" hell, he was ſadly frighted by the bare report of a gun.
" Our neighbours repair thither often to attend the
" dancing and juggling-bouts, but take care not to come
" near our meetings. Two ſingle men, newly come to
" us, have already had many ſnares laid for them by
" theſe neighbours. But we have told them in earneſt,
" that they muſt either determine to be wholly con-
" verted, and to have no fellowſhip with the unfruitful
" works of darkneſs, or to leave us; for if not, they
" would only lead a tormented life. To cut off all
" occaſion of complaint on account of outward hard-
" ſhips, we put one of them into another family. The
" other left us, but repented of it before the winter was
" over, and begged with many tears to be received
" again.

" Nov. 23, a woman called Gertrude Margaret who
" was baptized at Good-Hope by Mr. Brüun, and
" afterwards ran away, fled by land in a deep ſnow with
" her child, and a little girl from the factory, for refuge
" here, becauſe her ſiſter's huſband wants to have her for
" his concubine. The man ſoon followed her, and would
" have her by force. We let him know, that we could
" not deny her protection, as long as ſhe deſired it,
" and endeavoured to diſſuade him from his brutiſh
" purpoſe: On his pretending, that ſhe was not bap-
" tized by us, and therefore we had no buſineſs to
" trouble ourſelves about her, we gave him this anſwer:
" he ſhould then go to Good-Hope and fetch a written
" licence from thence. This threw him into a great
" rage, and drove him off. His wife too came after-

" wards

" wards and begged her ſiſter to comply with her " huſband's will, for, if not, he threatned to put her " away. But ſhe remained firm in her reſolution. " They afterwards twice attempted to kidnap her child, " but it was reſcued out of their hands. It is, as if " ſatan had ſent the ſcum of his ſervants into theſe parts; " and they are ſo indefatigable in his ſervice, as not to " be jaded out for ſeveral nights ſucceſſively with gor- " mandizing, dancing, juggling, and other diſſolute " practices. Even ſuch heathen as before had ſome " ſenſe of decency, were now carried away with the " violence of the torrent. But it was a means of awak- " ening in our baptized ſo much the deeper gratitude, " that they are delivered from the powers of darkneſs " and the dominion of ſin; neither have we the leaſt " trace, that any has ſuffered harm by it, nay, the " children, who, when they are aware of a ſhouting " company of dancers paſſing by, are wont to be quite " alert, are now as much terrified at the cry, as if " enemies were on their march.

" Dec. 7, a boat full of Greenlanders, coming from " the dance, were forced, by a ſnow-ſtorm, to take up " their lodging with us. They were very attentive at " the meetings, which the helpers kept in their houſes, " as the weather was ſo very bad. On occaſion of a " young angekok's uttering his opinion of the origin of " mankind, a helper related the hiſtory of the creation, " ſaying, among other things: That there is a Creator, " who made man and all things, is not at all hard to " believe, every reaſonable man muſt comprehend and " acknowledge it; but that the Creator likewiſe was " made man, and entered into death for loſt mankind, " is what no man can comprehend and believe of him- " ſelf. And yet this is the hinge on which our whole " ſalvation and happineſs turns. For, ſince men do " not die like beaſts, but their ſouls, after death, con- " tinue to live, without ceſſation or diſſolution, they " muſt therefore get acquainted with their Creator and " Saviour, while here, if they are not willing to go to a " place of torment, but would live eternally with their " Saviour. This converſation they continued till late " in the night. Our helpers are not willing to omit

" one

" one opportunity of giving the heathens a ſhake. Oft " no fruit is ſeen from it; but theſe ſhewed, that they " are not quite eaſy in their looſe life, but ſigh for " ſomething better; and accordingly deſired us to viſit " them."

The ſouthlanders, who lived near Lichtenfels, afforded no better proſpect. They came to no meeting, and guarded againſt every occaſion of being made uneaſy in their heatheniſh turn of mind, and courſe of life. But as the ſpring approached, a ſtirring took place among them, and ſome of them were gained. An old man being once aſked by a helper, if he had never any thoughts of turning to the faith? anſwered, that " he " had many years ago heard, that there is a God, " which cauſed him ſome reflections upon the matter; " but finding it too high for him to comprehend, he " dropped the thoughts of turning believer." Our Greenlander attempted to ſpeak to him of our Saviour; but he preſently interrupted him, and aſked; " if he " had ſeen him?" and upon his receiving for anſwer: " I have not ſeen him with my bodily eyes, but I know " him in my heart, and know that he loves me," he interrupted him again and ran away.

On this occaſion, what many of the ſenſeleſs Greenlanders formerly thought, when they heard of God, was brought to light. For when the Daniſh word *Gud*, (God) was uſed, they underſtood by it the Greenland word ſignifying *rivers*, and wondered that they always talked of the exiſtence of rivers, which nobody made any doubt of. Therefore a ſavage once anſwered the queſtion of a baptized one, whether he believed in God? with indignation, ſaying: Why ſhould I not believe that? I have heard his voice, meaning the ruſhing ſound of the river.

§. 5.

But yet I cannot wholly paſs over in ſilence the many pleaſing inſtances which met my obſervation on divers occaſions, of the bleſſed effect which the living knowledge of Jeſus Chriſt has upon theſe in themſelves ſo ſtupid and ſavage people. Thus it is ſaid of the public meetings:

" The

" The miſſionary Beck having mentioned the memo-
" rial-day of his being thirty years ago wonderfully
" delivered by the angel of the Lord out of priſon,
" where he lay in chains and fetters for the ſake of reli-
" gion, and how he was afterwards led to the congre-
" gation at Herrnhuth, which he had not ſo much as
" heard the name of aforetime; and from whence he
" was afterwards ſent to Greenland, where he has now
" lived to ſee two congregations riſen out of the hea-
" then; when on this memorable anniverſary he fell
" down upon his knees, and thanked our Saviour for
" all the grace manifeſted to him and the Greenlanders
" theſe thirty years; hereat many burſt forth into tears,
" came afterwards to him and ſaid: " O! what ſhall
" we do unto our Saviour, that he has loved us ſo much,
" and been pleaſed to call us to himſelf by his meſſen-
" gers?" He could give them no better anſwer, than:
" His death and paſſion ever,—till ſoul and body ſever,
" —ſhall in your heart's receſs prevail," and: " Ye ſhall
" ſhew forth the Lord's death till he come."

" May 15, a ſweet motion of heart was perceivable
" both in the morning-meeting upon the word: *Hear-*
" *ken unto me, ye that know righteouſneſs*, &c. Iſa. li. 7.
" and in the evening at reading 2 *Cor.* vi. We could
" with joy apply to our time the words: *Behold, now is the*
" *accepted time, behold now is the day of ſalvation*; and exhort-
" ed our Greenlanders, every one of them to take due
" notice of this time of grace, and to give diligence to
" make their calling and election ſure; ſo that each
" may know in whom they have believed, and may be
" able to ſay with boldneſs: *In the Lord have I righteouſ-*
" *neſs and ſtrength.*"

Another time it is ſaid: "The helpers gave pleaſing teſ-
" timonies of the daily converſation of the brethren and
" ſiſters in their houſes, and that many aſk each other
" queſtions concerning the things they heard in the
" meetings, and *compare their hearts with them* *: nay,
" and exhort one another to ſeek our Saviour in earneſt,
" and enter into a true acquaintance with him."

A brother once letting out the ſheep early in the mor-
ning before the general mattins, happened to hear extra-

* That is, prove and examine themſelves thereby.

ordinary ſweet ſinging in a tent, and found that the head of the family was performing his morning-devotion with his people. "He beckoned us to come," writes the miſſionary, "and we ſtood ſtill and liſtened to this "ſweet melody with hearts exceedingly moved, and "with tears in our eyes, and I thought: "On ſinners "how much good—works the dear wounds blood!" "Theſe people were no longer than two years ago ſa-"vage heathens, and now they ſing to the Lamb that "was ſlain, in ſo ſweet a manner, that it penetrates "one's marrow and bone: We know not where our "baptized in this place have ſo ſpeedily learned ſuch "fine melodious ſinging; for none of us can ſing well, "neither have we any inſtruments, but an old flute, "which nobody can play upon, but ſome Greenlanders "who learnt in New-Herrnhuth."

§ 6.

Singing, if ſweet, and accompanied with a feeling of heart, is not the ſmalleſt part of a rational worſhip; the hymn-theology being of ſo much the more bleſſed tendency, as hymns are eaſily learnt, and charmingly ſung even by the ſmalleſt children; and thus all, even the profoundeſt truths, may, as it were, in a way of refreſhment, be inſinuated with almoſt an indelible impreſſion into their minds. Our Greenlanders without any urgent methods of inculcation, ſpontaneouſly make it their ſtudy to apprehend and learn to ſing the moſt pithy hymns; the bleſſing of which is beyond deſcription, both upon the hearts, and for the advancement of young and old in knowledge.

Thus it is ſaid Jan. 21, "In the evening many came "to learn to ſing. They that cannot read, ſit in a "row; each retains a line, which they again learn at "home from each other, and thus they quickly take "ſeveral verſes. The ſingle ſiſters do not need this "method, becauſe moſt of them can read."——"In the "evening, after the meeting, we have many a pleaſant "hour with the brethren and ſiſters, ſometimes with "ſinging, ſometimes with reading, ſometimes with an-"ſwering queſtions, whereby their growth in know-"ledge very evidently appears.

"Jan.

"Jan. 30, The stormy weather preventing the bre-
" thren from going to sea, they therefore came dili-
" gently to learn verses. In regard to singing and ma-
" ny other advantages, the sisters excel them, as the
" men are obliged from their youth up to spend almost
" every day at sea, and so have not so much time to ex-
" ercise themselves. And when they come home, they
" are weary and faint. But our Saviour has other ways
" of making it up to them, so that they are no losers in
" the chief point."

Dec. 14, it is said of the school-children: "They
" could not be tired with learning and singing a new
" Christmas-hymn, in which John Beck had comprized
" the narrative of our Saviour's birth."

The missionaries indeed were not quite comforted concerning the children and unbaptized youth of the Greenland congregation, and sent on high many a sorrowful ejaculation in their behalf. "We sincerely
"long," they write, "for a gracious visitation of our
" Saviour among our young folks, who are pretty nu-
" merous. We keep every day a separate meeting for
" them, it is true, which they attend constantly; nei-
" ther have we cause to complain of any great enormi-
" ties; but still the fire from above, which our Prince,
" at the time of his suffering, thirsted for, is not yet
" kindled in their hearts. ——However the grace which manifested itself so powerfully in the grown people and baptized, did not leave itself without witness in them, and often captivated them so strongly, that the missionaries had no need to be too anxious on their account, nor to give up their hopes of them. Thus I find it once said: "After the morning-meeting, a particular grace
" was perceptible at the catechisation of the children,
" &c." And again: "A heart-penetrating sensation
" was in the school, when the children came to the
" reading of the passage concerning our Saviour's ago-
" ny and bloody sweat on the mount of Olives. Such
" an emotion arose all at once among them, that
" master and scholars could not forbear letting their
" tears run freely down, nor could they think of any
" thing, but: 'I give thee thanks unfeigned,—O Jesu,
" friend in need,—for what thy soul sustained,—when

" thou to death wouldſt bleed." Thus likewiſe have we " frequently felt an unſpeakable grace among the grown " perſons at reading the account of the paſſion, which " is often read too in the houſes."

§ 7.

And this grace beſtowed upon them was not in vain; it accompanied the labour of the miſſionaries, though it is certain, notwithſtanding their careful inſtructions, they had it not in their power to impart to the ſouls the neceſſary requiſites for becoming living members of Chriſt's body. Once an old ſick man let them know by a Greenland helper, that ſomething paſt deſcription, had been done in him this night. He now lamented the time that he ſpent ſo unprofitably before, and inſtantly intreated for reception among the baptiſmal candidates. This requeſt was alſo granted him on his ſick-bed to the inmoſt joy of his ſoul; which was a means at the ſame time of greatly abating his pains.

A widow got a particular caſualty on her head, which cauſed it to ſwell very much, ſo that ſhe and every body expected her end. This made her anxious about her ſalvation; and ſhe lamented with tears her want of an aſſurance from our Saviour, that ſhe could reſt upon. In this trouble he manifeſted himſelf to her, as the true Friend of all ſinners that long after him. For the next night, ſaid ſhe, " our Saviour appeared " to my heart in the attitude of his ſufferings, and aſſu- " red me of his grace." Her joy was ſo great on the occaſion, that ſhe was in a manner out of herſelf, and ſhewed to all that came near her (for ſhe could not ſpeak much) how our Saviour was wounded in his hands and feet, and his thorn-crowned head was ſtained with blood. She now longed exceedingly after the fellowſhip of the faithful, and was the next congregation-day received on her ſick-bed. She was replenished with extraordinary joy at this token of grace, and thanked our Saviour for not paſſing her by. She now waited for nothing ſo paſſionately as her releaſe, ſpent her time like a little child, in chearful reflection upon the firſt gracious look of the crucified and blood-ſtained Saviour, and, after four

weeks

weeks confinement by ſickneſs, took her flight into eternity in full confidence on his merits.

Many catechumens were forced to wait long for reception or baptiſm; many attained to it ſoon, according as the diſpoſition of their hearts was found to be. Two couple of married people, who had a long while longed greatly for this grace, and often ſaid with tears: "Alas! how long ſhall we ſtill be obliged to remain "out of the fellowſhip of the faithful!" were extremely rejoiced at the news, that they ſhould be admitted among the baptiſmal candidates: But upon hearing that a few days after they ſhould alſo be baptized, viz. on the manifeſtation of Chriſt to the Gentiles, they were almoſt tranſported.

Again it is ſaid: "A female helper acquainted us, "that a ſiſter of the newly baptized Helena, who was "received at the ſame time with her as candidate, was "quite inconſolable, and ſaid to her with abundance of "tears: Ah wretched me! nothing, to be ſure, will "come of me! Helena comforted her, ſaying: "My "ſiſter, thou muſt not talk ſo. Our Saviour has given "both of us aſſurance by our reception as candidates; "that he will number us among his people, and not "deſpiſe us. I did not deſerve to be baptized ſo ſoon, "but I have given him my heart, which he has now "waſhed with his blood, and thou haſt ſtill to expect "it. To be ſure, it is thy fault, that it is not yet done. "Examine thyſelf only, and give thy whole heart unto "him, he will not caſt thee out, I will pray to him for "thee too." The next congregation-day ſhe was made "partaker of this ſo ardently deſired grace, was filled "with joy thereat, and anſwered all the queſtions aſked "her before the congregation with an undaunted heart, "notwithſtanding her natural modeſty. Thus twelve "grown perſons and five boys were baptized this "year."

It is above obſerved, that ſome run-aways alſo returned again. Another, called Kezia, who was baptized by Mr. Drachart, but after his return to Europe went with a trader to the diſtant ſouthern parts, and afterwards wandered every where about, and fell into all ſorts of bad things, till ſhe repaired hither to her bapti-

zed ſiſter, began now to get acquainted with her depraved heart, wept for our Saviour and for the communion of the faithful, made an ingenuous and open-hearted confeſſion of her ſins; and, December 19, in the meeting of the baptized, in the midſt of abundance of tears, and with a bleſſed impreſſion upon all preſent, was, by the impoſition of hands, abſolved from her ſins, and again received into the congregation of believers.

§. 8.

Of the baptized it is once ſaid: "One of our helpers "declared, that he had never ſpent a winter with the peo- "ple in his houſe ſo cheerfully as this, and that the new "baptized are ſo deſirous of inſtruction, that he ſpends "many half-nights in bleſſed converſation with them. "But his wife had remarked that one of them was ſtill "attached to the Greenlandiſh ſuperſtition, having or- "dered his wife to obſerve one year longer the abſti- "nence, uſual among the ſavages, from certain kinds "of work and diet, to prevent the child's ſuffering "harm; but the wife diſapproved of it, and exhorted "him to put his truſt in our Saviour."

Indeed all the baptized did not take equal ſteps in their growth of grace and the pure knowledge of Chriſt. So much the more rejoicing were the examples of ſuch, as uninterruptedly proceeded in the deſire to be wholly over-ſtreamed by the flood of grace. A man, that had not been baptized much above a year, ſhed the bitterſt tears, becauſe he could not yet attain to what his wife had acquired. He meant the holy communion. On another occaſion it was found out that this man, with his four brothers and one ſiſter, who are now all baptized and walking in a happy path, are firſt couſins of that Ippegau who was often mentioned in the years 1735 and 1736, him who ſupported the brethren with ſeals fleſh at the time of their greateſt neceſſity. "It was a great plea- "ſure to us," it is added, "to underſtand that our dear "Lord, who has promiſed, that a cup of cold water "ſhall not go unrewarded, had laid his bleſſing and "compenſation upon this man's family, and now grants "the fruits of our prayers and tears to ſpring up abun- "dantly out of a collateral branch, when the direct

" branches had indeed ſeen ſomewhat, but enjoyed little
" benefit, by reaſon of their going off the ſtage too
" early."

It is ſaid of another man, baptized no more than two months ago: "He diſcovered a great deſire after the
" Lord's ſupper, and embraced the opportunity to con-
" verſe in a ſolid manner of the ſtate of his heart. He
" repeated his deſire ſeveral times; and, that verſe juſt
" tranſlated: "His goodneſs and his mercies all—will
" laſt thro' life's duration;—and I'll maintain my proper
" call—to his dear congregation;—I'll live with them
" while here below,—and when to yonder church I go,
" —ſhall live with Chriſt my Saviour."—this verſe be-
" ing rehearſed to him for his comfort, he was much
" moved, and ſaid: "Yes, that is true, I often expe-
" rience how our Saviour purſues me with his grace
" and mercy. Being yeſterday out in my kajak, it was
" juſt as if ſomebody ſaid to me, Go on ſhore. I did ſo,
" and fell upon my face to pray, when I was overpow-
" ered with great joy and inward conſolation."

This man is again an inſtance, that the Spirit of God, when he can once get the better of a ſoul, eſpecially in youth, never ceaſes to work, till he brings him to the experimental ſenſe of the things, which aforetime he was incapable of forming any adequate idea of, or calling by their right names. He gave an account, that when his parents lived a winter in Kangek, many years ago, he, as a little child, heard ſomething of our Saviour in New-Herrnhuth, and directly felt an inclination to ſtay with the believers, but could not get away from his parents, till they died, when he was obliged to follow his brother into theſe parts. Here he had likewiſe been long tormented with the uneaſineſs of his heart, till at length he plucked up his courage and broke looſe from his brother. He afterwards took much pains to win him too, but in vain; and the poor man quickly after came to a miſerable end.

§ 9.

Now in order to give a brief rehearſal of the external employments both of the miſſionaries and the Greenlanders, the former had to finiſh their houſe, to rebuild a chimney thrown down by the froſt, to calk and moſs

the roof, to tarr the walls, and to finish the floor of the hall, for which they got four dozen of boards from Good-hope; they also built a turret for a bell brought from Copenhagen. Moreover they repaired their old ruinous boat, dug a well, laid out a garden, and for this end raised a marshy ground; and farther enlarged the wall round the house, which was 10 feet high. Again they fought for turf in the islands, and drift-wood in the sea, supplying the want of it with small brushwood which they found in the valleys. In these employments they were often much retarded in the midst of summer by snow and ice, and were exposed withal, in case of thick fogs, to many dangers, not to mention that fewel and food are both much scarcer in Fisher's-Inlet, than in Balls-River; rein-deer and eider-fowls being seldom, and several kinds of fishes not at all to be seen here. However they begun to catch some large codd, and the Greenlanders found, two leagues off, a place where hallibuts are.

The Greenlanders met with greater difficulties in point of provisions this year than last, having it not in their power to deliver above half the quantity of blubber to the merchant; which, notwithstanding, again amounted to more than all he could otherwise collect out of all these parts, though the country was filled with strangers. Besides, they were overtaken by many dangers, out of which they were wonderfully delivered. One of them being once obliged to fly to land for shelter from storms and ice, just then the wind rent a great stone down from a rock above him, which he could not possibly escape. But while he was expecting to be dashed to pieces, it struck against a smaller piece of rock and stopped.

A little boy, playing with a large fish-hook, stuck it into his mouth, so that it hung to his cheek. There was no other way, but to tear it out, and the wound was fortunately healed.

As some Greenland women were gone out in thick weather to seek eggs, they saw something white lying in the sea, and paddled to it, supposing it to be a piece of ice, which they designed to take with them to cool their drink. But on their nearer approach, they saw, that it was a monstrous white bear. Some that had never seen

one

one before, were frighted and ſcreamed out, but the beaſt lay ſtill without attempting to ſwim after them. They fetched ſome Greenlanders with guns, but he was gone.

While the houſes were repairing, a great ſtone fell upon a widow's leg, and a girl's body, but without any particular harm. Some children who, according to the cuſtom of the Greenlanders, were ſitting on an old roof lately repaired to bask in the ſun, were ſcarce come down, at ſomebody's bidding, before the whole roof fell in.

The widows being juſt moved into their houſe, and all aſleep, in the night one of them was awaked by the cracking of the roof; ſhe awaked the reſt and bid them all lie cloſe to the wall. They had ſcarce done ſo, before the roof burſt in the middle, broke to pieces moſt of their houſhold-ſtuff, and left only a hollow paſſage by the wall, on which the croſs-beams reſted, and this way they could all creep out unhurt.

Two little boys, that were gone out a fiſhing, were overtaken by a ſtorm and overſet. But two brethren came to them, righted them, and brought them to land. One of them was almoſt dead, and was very much bloated by the quantity of ſea-water he had taken in. He took ſome ſtomachic drops in brandy, which ſoon recovered him again.

§ 10.

On the other hand, the boy Ludwig, who, in a high wind, was gone after his father a catching ſeals, loſt his life in the waves, and could not be found again. He was baptized this year, was diligent in learning to read, and, beſides the ſchool, went to a Greenland helper to learn to ſing, who teſtified of him, that he often ſpoke to him with feeling of the ſtate of his heart. He behaved in general very well; only ſometimes complaints were heard, that he was very headſtrong, and not to be drawn from his purpoſe, as this his laſt act ſhewed, he having gone after his father againſt his mother's will. This is the general fault of the Greenland youth, and as the parents indulge their children from their infancy in their whole will, they reap this fruit for their pains, that the children

children afterwards will not do as the parents would have them. For among the Greenlanders the rule is inverted. It cannot be aſked: Where is the father, that does not chaſtiſe his ſon? but rather, where is the father that does chaſtiſe his ſon? except indeed we urge them to it for ſome flagrant crime*. And this melancholy accident afforded us an occaſion of admoniſhing the parents to bend the wills of their children, while young, in order to ſave themſelves much perplexity and trouble afterwards.

Beſides this boy, ſix ſouls paſſed into eternity, among whom was Laban, a relation of the firſtling John. He, with his wife and two daughters, was laſt year admitted to baptiſm, and ſince that time led a regular, quiet and unexceptionable life, but made ſlow progreſs in the knowledge of himſelf and our Saviour, and in the true experimental ſenſe of his merits; ſo that he did not give us ſo much joy as the others, who were baptized with him. But in his ſickneſs it appeared, that the Holy Ghoſt muſt have done more in his heart than we were aware of. For being put in mind, from the great pains he endured in his breaſt, of the bitter ſufferings of Jeſus, he ſaid: "My pains are indeed great, but they cannot "hinder me from thinking upon the pains of my Sa-"viour, and it is his death alone on which I place my "confidence." In the night one of our helpers heard his family crying. He went into his tent, and found him departing. He therefore gave him the laſt bleſſing in our ſtead, with the verſes: "O head ſo full of "bruiſes, &c. I'll here with thee continue,—tho' poor, "thou'lt me not ſlight;—keep me in thy retinue,—"when hence my ſoul takes flight, &c."

But the moſt pleaſing inſtance, and at the ſame time the firſt of the baptized grown perſons that departed this life at Lichtenfels, was the ſingle ſiſter *Suſanna*. She was born in Innukſuk ſix miles from Lichtenfels, and after the death of her parents, was taken care of by one of her relations, with whom ſhe moved hither in the year 1760. The word of Jeſus's ſufferings preſently made its way into her heart; ſhe was endowed with ſenſibility

* See the article of the Greenland manner of educating their children. B. III. § 14.

and

and ſerenity of mind, and her heart pronted by every meeting. Neverthelefs a good part of thole, that came here with her, were baptized before her. This gave her great concern, and ſhe ſaid to her labourer-ſiſter: "I know not how it is with me, that I cannot yet be "waſhed with the blood of Jeſus: O! if I did but know "where the fault in me lies; for I would fain be his." She obtained this grace Jan. 19, laſt year, to her great joy.

Her character was ſincere and open-hearted. She kept nothing that preſſed her heart. She aſked her laboufer-ſiſter about whatſoever appeared to her of a ſuſpicious nature, and did as ſhe deſired her. In things relating to the body ſhe was ſo patient, that if ſhe had no victuals all day, ſhe would not make any complaints. Before ſhe came to us, ſhe had ſo enfeebled her tabernacle, by her too great willingneſs, and carrying too great burdens at the time of hunting the rein-deer, that ſhe brought the blood-ſpitting along with her, which continually increaſed upon her here, as ſhe had no notion of ſparing herſelf at all. A month ago at a return of her diſorder, ſhe perceived that her diſſolution approached. She often repeated to her ſiſters: "O! how "glad am I, that I have a Saviour! if I could not rely "upon him, how ſhould I be afraid of death!" When a child was lately buried, ſhe ſaw through the window the funeral-proceſſion, and ſaid afterwards to her ſiſters: "O that was fine! how ſweetly you ſung! we will ſing "at my funeral in the ſame manner;" and ſtruck up the verſe: "When in the arms of Jeſus—my mouth "ſhall pallid grow, &c." One of her moſt favourite verſes in her ſickneſs was out of the litany: "Think "on thy Son's ſo bitter death,—his five dear wounds "and thorny wreath,—for they have full atonement "made,—for all the world a ranſom paid;—this com"forts us eternally,—and makes us hope for mercy "free." This ſhe repeated as a prayer day and night, when ſhe was able to ſing no more. Being aſked a few days ago by her noſtels, if ſhe then would ſtay no longer with us? ſhe anſwered: "I do not like to hear any "thing more of that, do but willingly let me go to our "Saviour." And a ſiſter making this reply: Go then

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in peace: ſhe added: "Oh! how I long for Jeſus! "O! might he but come quickly, and take me to him-"ſelf!" The day before yeſterday, ſhe many times repeated her thanks and praiſes, that our Saviour had ſought and found her, and that ſhe could rely firmly upon him. Yeſterday, being the feaſt of the annunciation of the bleſſed virgin, her ſiſters were exceeding chearful, and ſpent the whole day between the meetings in ſinging; ſhe ſtruck up among them with her feeble voice, and, when ſhe could ſing no more, ſhe ſighed and ſaid: *A tent, 'tis true, ſick and weary'd,—but a lively ſpirit* *. In the night ſhe ſaid ſeveral times: "Ah! my Saviour, "come ſoon, O come, yea, come, Lord Jeſus!" She would have her ſiſters ſtill ſing her ſeveral verſes, which during her ſickneſs ſhe always wanted to have ſung, among which one of her deareſt ones was: "I thank "thee with good reaſon,—O Jeſu, friend in need, &c." Laſt of all ſhe ſaid; ſing me yet *Pibikſara nelliupet*, &c. "Now ſtrikes my hour; now runs my ſpring,—that "blood-ſtream now does roll;—its ruſhing ſound to "reſt doth ſing—my body and my ſoul." Then ſhe lay ſtill awhile; but at day-break ſhe haſtily raiſed herſelf up, looking ſtedfaſtly upwards. And the ſiſters, who ſat by her and held her, aſking, what ſhe looked at? ſhe anſwered: "that great light! do but ſee that "great light!" and wanted to get up and go and meet it, but ſank down again into her ſiſters arms, and departed March 26, near ſix o'clock in the morning, about the 24th year of her age.

Now this is the firſt of the flowers planted and blown in this little garden. It had no long time to grow, and preſently came to maturity. Now the Lord has plucked it, to refreſh himſelf with it for his pains and labour. To him be glory for ever. Amen.

* Out of the verſe: "My heart's inclination,—is, a deep proſtration— "at my Jeſu's pain;—to be thereby melted,—ſo that each one felt it— "how I love that Man;—a ſoul by blood beautify'd,—a tent haply ſick "and wearied,—but a lively ſpirit." This, Count *Chriſtian Renatus de Zinzendorf* had compoſed, and with theſe, and many more ſuch ſweet verſes, he ſung himſelf to his bleſſed reſt.

§ 11.

§ 11.

Now we come to the Greenland congregation at New-Herrnhuth. Many visits were made there during the winter both by the old and new inhabitants of Kangek and the islands, though few of them came to the congregation: for, as to the new ones, they were too crude and ignorant, and the old ones were at no loss for methods of silencing the uneasiness of their hearts. Their situation may best be seen from the accounts of the visits the brethren made to them.

Of one of those excursions it is said: "After we had "visited in some houses and spoke with the people, we "called upon an old friendly southlander, by name "Kukillangoak. Here we met with some of our bap-"tized, who had been with the factors clerk in Pissu-"bik, to fetch blubber. They were followed by a boat "full of heathen, who came hither with a great shout, "betokening a challenge to a dancing and singing-"match. But, seeing us stand there, and finding no "echo to their cry, they passed by to another place. "Most of the young people ran after them, but the old "folks stayed at home; and I kept a discourse to them "of their Creator and Saviour. April 1, we visited in "some other houses. They received us kindly. But "being informed that our Daniel would keep them a "discourse, an old woman began to make such a noise, "that we were forced to put her out of doors. In ano-"ther house I held a discourse. A woman interrupted "me, saying: she would hear nothing of that matter; "for it gave her pain, and she could not now be con-"verted; when she returned from the north, she would "come to us and hear us. But I continued my dis-"course. At our return to our lodgings, many people "followed us. We read to them the third chapter of "the Acts of the Apostles, and I added a word of exhor-"tation. The old people heard quietly, and declared "their satisfaction, yet they did not appear much moved "by it; but some young people shewed plainly, that "they were affected, and gave our Greenlanders to un-"derstand, that they should be glad to live with us. In "the evening I desired our Daniel to keep a discourse. "April 2, the strong north wind and severe cold cea-"sing, we all set forward on our return, taking along

"with

" with us a widow, her son and two daughters, who,
" as her eldest daughter has been lately baptized, will
" also live with us. Old Ulrick, who at Christmas
" last was induced by the sickness of his daughter, to
" stay with us, followed us with his boat and tent, not-
" withstanding his two brothers had once more at-
" tempted to persuade him and his daughter to go with
" them to the north."

§ 12.

By means of this and the frequent visits of the baptized Greenlanders, many heathen were much moved: but their propensity to, and custom of roving about, their attachment to their absent relations, and hankering after vain diversions and amusements, still withheld the most of them for the present from making a surrender of themselves to our Saviour. One of the said Ulrick's brothers told our Greenlanders, that he dreamed he had seen our Saviour upon the cross, (from which it may be gathered, that the word of the cross of Jesus has left an impression upon his mind,) and this caused him a great deal of uneasiness; but he still could not withstand his strong inclination to go to his eldest brother in the north. If he could persuade him to come hither with him, he would be converted. The other brother was present, when the father was received into the number of the candidates for baptism, and the son was baptized; and it was observed, that the tears stood in his eyes. But shortly before, having been challenged in a singing-match and lost, he had no time to think upon his conversion, being too intent upon wiping off the disgrace, and singing down his antagonist. A man in Kookœrnen, who shews our Greenlanders much kindness whenever they are out there about their business, fancied he had no occasion to come to us at present, because our Greenlanders who often lodge with him, instructed him sufficiently: When his son (who with his mother greatly desires to be baptized) is grown up and able to maintain a family, he would be so far from hindering his moving to us, that he would come himself too. He was very sensible, if he should die in the mean while, and not believe and be baptized, that his soul would go to

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the dark place; but he hoped God would ſpare his life, till he attained it.

Such-like well-minded Greenlanders, who were unwilling to relinquiſh their convenient dwelling-places, though they otherwiſe gave evident tokens of their love to the truth on many occaſions, came alſo from Kellingeit on a viſit ſometimes, wiſhed Jeruſalem's proſperity according to their way, and adviſed their relations, who lived there, to hearken to their teachers.

Many ſouthlanders alſo paſſed by to the north, but very few pitched their tents at New-Herrnhuth, and fewer ſtill attended the preaching, fearing leſt they ſhould be diſturbed in their heatheniſh turn of mind. But they in the neighbourhood were both viſited, and the moſt of them came to viſit, which was never done without an opportunity to ſcatter the good ſeed, though moſt times but ſingly. Here give me leave to obſerve, that there are probably but very few ſavages, that have not already a notion of God, of their corrupt ſtate, and of the neceſſity of converſion. They are convinced, that a change muſt be wrought in them. They conſider all that is ſaid of God and his attributes, as old and well-known. If you inculcate morality, they liſten with ſtillneſs, but alſo indifferency; attempt to illuſtrate the matter with their own good qualities, and are very free in cenſuring the conduct of others. But as ſoon as you begin to ſpeak of faith in Jeſus and his meritorious blood, it is juſt as if a fire ſeized them. The young folks, chiefly ſuch tractable minds as are not yet drawn into the ſnare of corruption, attend with an emotion, which often preſſes ſighs and lovely tears from them, but their general plea is, that they are not their own maſters. In the old, who have been long convinced, but love darkneſs rather than light, it excites chagrine, enmity and wrath. It ſhocked me to ſee many of them ſo touched to the quick, that they trembled, ſnuffed and blew like a frighted deer, and ſometimes like a man in ſtrong convulſions, tugged their coat or their boots, in order to ſtifle the reſtleſſneſs of their hearts; and as ſoon as the preaching was over, off they ran in all haſte, leſt the matter ſhould be applied cloſer to their hearts. And thus at laſt out of this great number of ſouthlanders

(there

(there being thirty boats full) no more than two ſingle women offered themſelves for ſtaying.

§ 13.

On the other hand, a man ſtayed in New-Herrnhuth with a family conſiſting of eleven, moſtly grown perſons, that lived not far from Lichtenfels, and had often received inſtruction and been affected there; and before the end of winter, the greateſt part of the inhabitants of the neighbouring iſland Kariak, who had often viſited and heard the goſpel with bleſſing, were compelled by the ice to deſert their habitation; and twenty one of them took refuge in New-Herrnhuth. The reſt followed them in ſummer, but at the approach of winter withdrew again. Among the former were alſo ſome, who had no mind to be converted. For inſtance, an old man reproved his ſon for throwing away his angoak or amulet *, as ſoon as he ſtepped on ſhore, with theſe words: "Now this angoak is of no more uſe to me, "here I will cleave to our Saviour, and put my truſt "in him." But it ſoon appeared, that preventing grace had been at work in moſt of them, and drawn them hither by external means; and the word they now heard every day, and that commonly with eager attention, very ſoon effected a change in them. One man, who had been long moved, had a child that died, and his wife preſently after bore him another; which he wanted much to have baptized. But on its being intimated to him, that the brethren baptized no children, whoſe parents were heathens, or at leaſt not baptiſmal candidates, who had engaged to ſtay and have their children brought up in a chriſtian-like manner, he came with his wife, ſiſter and brother-in-law, who all declared, that their intention was from the beginning to ſtay here, and that they ſhould conſider the baptiſm of the child, as a token that they were not ſlighted. Therefore their requeſt was granted; and before the end of the year the father was alſo baptized, and the moſt of his relations were numbered among the candidates for baptiſm.

* It was a dried unwhelped puppy, which is ſuppoſed to preſerve inexperienced children from misfortune, and to be their guide.

Thus

Thus forty perſons from among the ſavages were added to the number of inhabitants, and forty-four ſouls to the congregation by holy baptiſm, among whom were nine boys and ſix girls. Eighteen perſons were admitted to the holy communion, and three couple were joined in marriage.

As in the preceding years it has been frequently, and this year largely done in the accounts of Lichtenfels, I ſhall ſay nothing farther of the particular diſplays of grace in one and another ſoul. Only as an eye-witneſs, I muſt obſerve ſo much, that, when I have attended the catechiſations and the preparation for baptiſm or the Lord's-ſupper, not only the anſwers and ingenuous declarations made by the Greenlanders of their mind and deſire, but the grace prevailing at the ſame time, and the emotion of their hearts, which often cauſed abundance of tears to trickle down their ſweetly abaſhed faces, has ſo much affected and rejoiced me, as to make my heart leap, and my eyes overflow. The peace of God which I have felt at the ſacred acts of baptiſm and the ſupper of the Lord, is beyond deſcription, and the broken and glad aſpect which I have afterwards ſeen ſhining in their countenances, will never depart from before my eyes.

§ 14.

But yet I muſt take ſome little notice of a few public diſcourſes delivered by the helpers to their people.

A. ſpoke once very agreeably of growing in the grace of our Lord, which he has purchaſed for us by his blood, and how happy we may be at all times when rightly weighing his death and pains in our hearts.

Another time he uſed a ſimilitude: "When in ſummer we carry a light * in a high wind from one tent "to another, flakes often fall to the ground, which ſet "the dry graſs on fire. Thus, when our Saviour came "upon earth, he brought fire along with him, and "ſcattered it around amongſt men. But now he ſends "his ſervants forth into all the world. Theſe he has "likewiſe ſent unto us, with his word which he has

* viz. a light of dry moſs ſoaked with train-oil, from which burning drops fall down.

" given them for us. This they have ſcattered amongſt
" us; and it has enkindled and put life into our hearts,
" or elſe we ſhould ſtill be dead like the reſt, who con-
" tinue to walk in darkneſs."

B. ſpoke once upon the verſe: "Thy blood, that
" noble juice, does ſuch a ſtrength diffuſe, &c." how
" this has power to convert ſuch depraved ſavages into
" quite new men."

Another time, being juſt recovered from a ſevere fit of ſickneſs, he compared the life of man to a ſhadow, which quickly paſſes away; to the graſs, which flouriſhes for a ſhort ſpace, and then withereth, falleth away and rots; and to the leaves of the buſhes, which the wind ſcatters away. " Ah! how good is it therefore," ſaid he, " to have our Saviour conſtantly in our hearts;
" for then we know whither our ſouls go, when the
" body falls away and turns to corruption."

D. confeſſed publicly, that for ſome time he had not given due heed to his heart, and therefore he had not been at all well for three days. " Formerly," ſaid he,
" while I was not rightly acquainted with our Saviour,
" nor was ſo ſenſible as I now am of my depravity, I
" could eaſily make light of every thing, and ſooth my-
" ſelf to reſt. But now nothing can ſet me to rights,
" but a renewed ſenſe, that our Saviour is gracious
" unto me *."

At the evening-devotions of the ſingle brethren on Good-Friday the catechiſt appointed one to ſpeak a few words, and thereof he retained the following: " We have
" this day been calling to mind the ſufferings of Jeſus,
" how he, for our ſins, ſweated bloody ſweat, how his
" head was rent with thorns, and his whole body co-
" vered with wounds. Ah! many thanks, that we
" have a Saviour, who ſo loved us, as to vouchſafe,
" for our ſins, to be nailed to the croſs, and to have his
" ſide opened with a ſpear, from whence his precious
" blood flowed forth upon the ground, to redeem all

* To this effect a widow but lately baptized expreſſed herſelf to her helper: " How is this, pray? while I was among the heathens, I imagined,
" that the baptized had now got every thing they ſtood in need of; but now
" that I myſelf am baptized, I firſt of all begin thoroughly to feel my pover-
" ty and indigence.

" mankind

" mankind! Ah! abundant thanks that he, the great " Lord of mercies, has gathered us out of the ignorant, " called and brought us to the congregation, where we " can every day hear of the great Lover of men! O! " that none of us might remain inſenſible of thoſe bleſ- " ſings, or forfeit the participation of that grace, which " he has purchaſed for us with his own blood! Who- " ever feels, that his heart as yet has no right ſhare in " his merits and wounds, let him go to him, and not " ceaſe to pray, till his heart is ſoftened and burns. If " we do this very often, the Holy Ghoſt will take poſ- " ſeſſion of our hearts, will guide us, and caution us " not to ſwerve from our hearts, and grieve our Saviour " and our teachers. I well know, how it is, when the " thoughts of our hearts ſtray from our Saviour and his " merits; we ſhould be glad to act according to our " own pleaſure. But how is it with us then? are we " ſatisfied at the ſame time? O no! I am inſtantly " uneaſy and dark, and know not what courſe to take, " but to caſt myſelf, with all the corruption I am ſenſible " of in me, at his feet, and to implore his forgiveneſs, " till he gives me the aſſurance, that he is again gra- " cious unto me. If we did but do this, as ſoon as our " corruption begins to trouble us, we ſhould never fall " into painful circumſtances. To be ſure, while we " are in this world, we ſhall feel, that we are corrupt- " ed creatures; but it is as ſure, that we have an open " way and acceſs to our Saviour, and his blood is able " to purify and preſerve our hearts. Only let us not " intermit, as long as we live, to look unto him, and " to yield up ourſelves, body and ſoul, unto him. And " now that the time draws near, that we ſhall be obli- " ged to be abſent from our teachers, we will think " the oftener on his paſſion, and mutually put one ano- " ther in remembrance of it. Thus ſhall we be pre- " ſerved ſafe from the wicked one, and rejoice together " at our meeting here again in autumn."

§ 15.

It muſt be ſaid alſo, to the praiſe of the wounds of Jeſus, that our Greenlanders, both young and old, were well preſerved during their diſperſion and em-

ployment in the ſummer; neither did any of them ſuffer any bodily harm, though many had overſet, or even been pulled down by a ſeal, and drawn along for ſome time under water.

In the beginning of the year they had good ſucceſs, caught a great many ſea-fowl, and now and then ſeals, and at the beginning of April a ſea-cow, which is ſeldom ſeen in theſe parts, this being the ſecond in thirty years. At the capelin-fiſhery, a great deal was ſpoiled by the rainy weather; by which the European brethren were alſo hindered in their ſecular buſineſs; and, as the month of Auguſt was well-nigh elapſed without ſeeing the ſhip, on board of which they expected two brethren, according to the accounts received by the ſhip to the ſouthward, they grew not a little uneaſy; but, having made all ready for fetching proviſions from the ſouthern colonies, they received the agreeable news of its arrival the 26th of Auguſt. The two brethren were *George Henry Meyer*, and *John Boehniſh*. By the firſt, Peter Haven's place was ſupplied in Lichtenfels, and the latter ſtayed in New-Herrnhuth, as John Haven returned to Europe with me.

The Greenlanders had but indifferent ſucceſs this time in catching ſeals in the ſound, eſpecially as a ſickneſs came among them, which hindered many from providing for themſelves. And yet, according to the lateſt accounts, they had in winter ſuch a ſufficiency, as to have it in their power to communicate to thoſe that wanted. During the ſickneſs, they were viſited by the miſſionary, who gives the following relation of it.

"Sept. 25, by the brethren and ſiſters, who came to "the Lord's-ſupper from the ſound, we received the "painful news, that ſome, eſpecially two men, were "dangerouſly ill. We directly ſent them ſome "medicines, but they had no effect.——The 28th, the "ſtrong wind being abated, I went to the ſound to viſit "the ſick, who greatly longed for it. One of the "dangerouſly ſick, I found better and in a good "ſituation of mind. He was ready, as he ſaid, to go "with his Lord, when he pleaſed to fetch him, and "found nothing that ſtood in the way of his going to "him. Of the other, whoſe name was Simon, I heard, "that

" that he was departed, and his corpſe carried over to be " interred. After I had haſtily viſited the reſt of the " ſick, two men of them following me, I went after the " corpſe, and after a diſcourſe upon the acquaintance " with our Saviour, which procures us a happy life and " a bleſſed death, I buried it.——I would have gone " directly over again, but was detained by ſtormy " weather with rain and ſnow till the 1ſt of October, " when the corpſe of Beata, Daniel's daughter, was " brought over. The ſickneſs prevails more and more, " and the ſick begged to be viſited, eſpecially Kiutikak, " who has no feet, and arrived here but laſt winter, " in the ſpring was received among the baptiſmal- " candidates, and now longed exceedingly for baptiſm: " Now though the other three brethren were gone out " four days before, and no body was with the ſick here, " yet I went directly to the ſound, and firſt went to the " lame Kiutikak. He repeated his earneſt deſire of " baptiſm; and having ſpoke with him on that head, " and found no reaſon to defer it any longer, I bap- " tized him, and called him *Michael*. The peace of " God, which his ſoul felt at the time, even ſtrength- " ened his tabernacle, ſo that from that moment he " began to recover *. I then viſited the reſt of the ſick, " and in the evening kept a meeting in a tent for as " many as had room, and we perceived grace was " amongſt us. The 2d, I was acquainted, that our " brethren, though in great danger of their lives, were " come home ſafe with two laden boats from Okeitſut. " This put it in my power to ſtay here, and nurſe the " ſick. The 3d, I was called to Matthew, but he had " loſt his ſpeech, and anſwered my queſtions only with " geſtures and a ſweet look. After a few words of " encouragement, I gave him the laſt bleſſing, and " commended him to the arms of our Lord. Then I " viſited the reſt of the ſick, let ſome of them blood, " who ſoon recovered; and underſtanding, the 24th in " the morning, that Matthew was gone to reſt, I took " the corpſe, with the widow and her two children, in " my boat, to its burial at New-Herrnhuth."

* He grew well again, and the next ſpring was married, but ſoon became a widower.

§ 16.

Moſt of the ſick had recovered, but were ſo enfeebled, that ſome departed this life this year, and others the beginning of the next. Nineteen in all went home this year, but at preſent I ſhall ſpecify the characters of none but the laſt.

This was our dear and invaluable *Daniel*, the bleſſed preacher among his people. He was born at Tunnuliarbik in the ſouth, about the time that the late Rev. Mr. Egede came into the country. His father, a wiſe and rich Greenlander, had five ſons and three daughters beſides him, and like moſt of the ſouthlanders, was uſed to rove about the country, living one year in the ſouth, another here in Kangek, the third at Diſko, and thus continually changed his abode. On one of theſe encampments in the year 1745, it happened that the Rev. Mr. Drachart, at a viſit in Kangek, called upon this man, and preached the goſpel to the Greenlanders. At the very firſt tidings of redemption by the blood of Jeſus, our Anguſina, (ſo he was called before his baptiſm,) received ſuch an impreſſion in his heart, that he determined to become our Saviour's property, and to take up his abode with the believers. But he could not get free from his father, and was obliged to follow him the ſame ſummer to the ſouth-bay parts. In autumn 1746, they returned, and then, as he was the eldeſt ſon, and now had a family, he aſſerted his independence, parted from his father and brothers and ſiſters, and removed to the colony of Good-Hope. He became a believer in Jeſus, increaſed in the knowledge of the truth, and was baptized by Mr. Drachart at a great baptiſmal act here in New-Herrnhuth, Jan. 25, 1747. He proceeded childlike and undiſturbed in his baptiſmal-grace, and was a joy to his teachers. But, as his father's brother lived with us and was baptized, he had a deſire to live with him. We gave him a denial ſeveral times; but he inſiſted upon it, and begged permiſſion of his miſſionary; who granted it without difficulty, joining his hearty wiſh, that he might be truly grounded and preſerved in grace. In September 1748, he removed to us with joy, grew in grace, obtained a ſolid inſight into his poverty and corruption, and in a ſhort time was admitted to the

holy

holy communion. And, after his wife was made partaker of this grace, in the year 1750, the bleſſing of the church was imparted to them for their marriage. In 1751 he fell into temptation; but he was prayed for, that his faith might not fail, nor the enemy be ſuffered to triumph in the downfal of this ſimple heart. And thus in the iſſue it was a means of humbling him, and rendering him more aſſiduouſly faithful and vigilant. No ſooner had he the firſt time partook of the bleſſed ſupper of the Lord, but an impulſe ſprung up in him to make known his death. And at the viſitation in the year 1752, he was farther encouraged thereto, by his reception into the firſt band of helpers. Out of the abundance of the heart, the mouth flowed over early and late. The heathen heard him gladly, and with great impreſſion, and at all times ſhewed a preference of love towards him, and a particular veneration for his words. We were frequent eye-witneſſes of it, as we took him with us in our viſits to the heathen whenever it was practicable, in order to confirm our teſtimony by word and example. He neglected no opportunity of extolling Jeſus to the heathen, in which he manifeſted a particular wiſdom and prudence. He would of his own accord addreſs quite ignorant ſavage heathens, endeavoured to clear up their innate ideas of God and the immortality of the ſoul by queſtions and anſwers; to lead them to a proſpect of their corrupt ſtate, and the neceſſity of redemption; and then with a burning heart, and often with tears in his eyes, he would recommend to them the faith in Jeſus. For this end, as ſoon as he underſtood, that a company of ſouthlanders were arrived, he would haſten home from his providing-place, lead them every where about, explain to them the deſign of ſo many of their country-folks living together, and if they ſhunned coming to the public meetings, he viſited them in their tents, and imperceptibly let ſlip ſomething tending to their everlaſting peace. With oppoſite people, to whom it was irkſome to hear of divine things, he was ſilent, leſt he ſhould ſpeak words in vain, and draw contempt and ridicule upon the truth. But whenever they entered into idle talk, or preſumed to ſcoff at believers, he would give them a gentle reproof,

and try to turn the diſcourſe upon ſome uſeful ſubject. Neither indeed did any one care to touch him too nearly. When in his employment of providing ſuſtenance he was obliged to take up a night's lodging in a place, (and every body received him gladly) he was commonly deſired to keep them a diſcourſe. He then (as the agents of trade uſed to ſay, who often heard him with aſtoniſhment, and called him by way of eminence the man of God) would take off his cap, fold his hands, ſing a few verſes, or pray, and diſcourſe to the heathens, without any concern at the preſence of Europeans, and all in ſuch a manner, that their eyes overflowed, and afterwards they did not ceaſe talking of the matter, often till late in the night. In winter, the time was ſometimes too tedious for him at home, and therefore he would place himſelf in his kajak, go a viſiting, where his teachers could not, or wherever he knew an awakened ſoul was to be met with. His teſtimony to the heathen was lively, engaging, and intrepid, and his public diſcourſes to his brethren ſimple, affectionate and penetrating. He generally ſpake by ſimilitudes, (of which ſome few examples have been remarked) and had an agreeable method of applying them to the heart.

He had the ſalvation of his country-people, and eſpecially his own relations, much at heart. Therefore in the year 1753 he deſired the miſſionaries leave to take a journey to the north, in order to ſhew unto his father and brothers and ſiſters the way of life. They endeavoured to diſſuade him from it, on account of various dangers that were to be apprehended both for body and ſoul; but as he inſiſted upon it, they diſmiſſed him, and another national helper and their families, with the bleſſing of the congregation. In eight weeks they returned ſafe and happy, having ſuffered much reproach and ridicule, but at the ſame time proclaimed the goſpel to many hundred Greenlanders, the fruit of which did not fail; and accordingly all the relations of our late brother (his father and a brother, who were already dead, excepted) followed him, were baptized, proſpered in the congregation, and are now ſome of them gone to reſt. Some years ago he was alſo diſpoſed to take ſuch a jour-

a journey to his native country in the ſouth; but it could not well be put in execution.

As to his way of thinking and the ſituation of his heart, it may beſt be underſtood by an extract of ſome of his letters.

"I have not ſeen you for a long time, but I ſtill "love you. And thus am I diſpoſed towards our "Saviour. Although I have not ſeen him, yet I love "him heartily; for I feel, that he does not ſlight me, as I "am, but ſhews himſelf gracious to me daily. If his grace "did not keep me, I ſhould often go aſtray. Thanks "be unto him for his preſence," &c.

"I will now write to you, how I have found myſelf "this winter. I feel my poverty, and at the ſame time "our Saviour's great love. This aſtoniſhes and puts me "to ſhame. I rejoice, that he is continually taking "away whatſoever is diſpleaſing to him in me. Oh! "it is well, that we have ſuch an omnipotent and "omnipreſent Saviour, from whoſe eyes nothing can be "concealed, either in light or in darkneſs. He knows "that my heart alſo is ſincere towards him. When we "are to enjoy the ſacrament of the body and blood of "our Lord, I examine my heart beforehand very "ſtrictly, and then I ſpeak with my teachers, and thus "I find, that I dare draw near thereto. And at the "time of eating his body and drinking his blood, I "receive it with trembling, as the difference between "this ſacred food and other meat and drink is clear to "me, thinking withal: O! that the participation "hereof may be a ſubſtantial bleſſing to me! I ſur-"render myſelf at the ſame time to the daily preſerva-"tion of our Saviour.——And as I have alſo a power-"ful ſenſe of the work of the holy Spirit in my heart, "I give my ſoul and members to his care and protection, "and intreat him to favour me with his company and "indwelling when I am alone and always, that I may "never ſtray from my Saviour.——Ye dear brethren "in Europe, I know you not perſonally, but I pray for "you. When I heard that the contentious Europeans "around you wage war with one another, I heartily "ſympathized with you; yet I believe that our Saviour "can protect you from all evil."

Again:

Again: "These lines shall tell you the thoughts of "my heart. Last year I was not rightly happy, be-"cause one of my daughters went home. But I soon "felt that all was not well in my heart, and begged our "Saviour for forgiveneſs with tears; and before the "winter came, he comforted me again with his near-"neſs, and gave me a happy heart. Afterwards at the "great abſolution and communion ſucceeding our win-"ter-entrance, my heart was melted in a peculiar man-"ner. Alas! the man that ſeeks and loves any thing "elſe but him, cannot enjoy his grace. But thoſe that "are poor and wretched in themſelves, thoſe that ſtand "in need of him and implore his grace, they experience "it; for he came to relieve the diſtreſſed. Therefore "I will not conceal my ſinfulneſs from him, nor from "his ſervants. They know me, and as for him, he "ſees the receſſes of my heart."

In his laſt letter wrote this ſummer, he ſays among other things: "The grace of our Saviour has preſerved "me hitherto, for I cannot keep myſelf. I confeſs, I "am not as I ſhould be, yet he has not deſpiſed me on "that account, but has even ranked me among his "ſervants. I put my confidence ſolely in my Saviour, "he knows me beſt, and ſees what I am defective in. "When we were aſſembled together on the feſtival of the "Holy Ghoſt, I perceived a great bleſſing was imparted "to me and all my brethren. He is our Teacher, "Tutor, and Comforter. When I viſited the heathen "in Kangek, I could think of nothing to tell them, but "our Saviour's ſufferings. Neither have I myſelf any "inclination for other topics, for nothing is ſo agreea-"ble to me as his paſſion and blood-ſhedding, and this "is the moſt powerful, this is the greateſt thing we can "tell mankind*."

Till now the brethren had reaped much pleaſure and little pain from this dear man. But this ſpring a trivial circumſtance, that he once with a little affectation would ſhew what he could do, opened the door for ſelf-complacency at the great and excellent gifts which he really poſſeſſed, though he himſelf had ſcarce perceived them

* Or, *the Greenlanders*; for they call themſelves excluſively *Innuit*, men.

hitherto.

hitherto. Since then an alteration was obſerved, which brought the brethren into ſome concern on his account. They perceived him to be in a dangerous criſis. His gifts were diminiſhed, and his diſcourſes were not attended with their uſual unction and power. In September, this was followed by the happy departure of his only ſurviving daughter Beata, 15 years old. She was carried off by the contagious diſeaſe in the ſound. He grieved and bemoaned himſelf the more at this loſs, as ſhe was not only a child that turned out well, but, as he had not learned to read himſelf, ſhe frequently read the word of God to him, which he knew how to make good uſe of in his converſation with his family and in his diſcourſes to the heathen. This made him ſtay away from the Lord's-ſupper. But ſoon after it took a turn, he was convinced of his error, and in November he enjoyed, as a comforted ſinner, the holy body and blood of Jeſus in the ſacrament for the laſt time, and it proved an unſpeakable confirmation of his faith. Directly after he fell ſick with ſtitches in his ſide. The brethren immediately opened a vein, and gave him what they thought might be of ſervice to him, but nothing would operate. When they viſited him, they always found him in a happy meditation and intercourſe with the Friend of his ſoul. He only lamented that he had not been able to make the viſit to the ſouth. "For you know (ſays he) "with what pleaſure I led my countrymen to our Sa- "viour, and ſaw them as happy as he through mercy "has made me." For this reaſon he was not certain, whether he ſhould go home in this ſickneſs. But when he was viſited on the 2d of December, he ſaid with a peculiar lively chearful look: "Now it is confirmed to "me that I ſhall go to our Saviour, nor will it be long "delayed, for the wedding-garment I waited for is "ready. O how well and happy am I! But how will "it then be to me, when I like Thomas ſhall lay my "hand in his ſide, and ſay: My Lord and my God! "O how will I thank him that he has choſen me from "among the heathen, has waſhed me with his blood, "has given me his body to eat and his blood to drink, "and has kept me in fellowſhip with himſelf." When he was viſited December 3, in the morning, he was quite

quite chearful, recommended his two ſons and their mother to us, and his countenance was ſo amiable and amicable, that his face ſhone like the face of an angel. By degrees he loſt his ſpeech, and deſired to be bleſſed for his diſmiſſion, which was done by the laying on of the hands of the miſſionaries and a farewell kiſs, and the whole was attended with a penetrating feeling and a flood of tears from all preſent. Scarce had they reached home, before word was brought, that he lay at the laſt gaſp. They haſtened back again, and eſcorted the lively ſpirit of this highly-favoured witneſs of Jeſus into the joy of his Lord with ſome moving ſinging. His brothers, ſiſters and other relations, who were called to this ſcene, demeaned themſelves becoming children of God; yet they embalmed his memory with innumerable tears, "and ſo did we too, (ſay the brethren) for we "have loſt in him an ineſtimable preſent of grace, a "heart living in the merits of Jeſus and warm through "his blood, a brother at all times friendly and loving, "a true ornament of the congregation, a faithful helper, "a bleſſed evangeliſt and preacher of our Lord's paſſion, "and a man of God approved to chriſtians and heathens. "Yet why do we ſay, loſt? he is only entered within "the veil to our Lord, and his, where we alſo wiſh to "be eternally." His ſoul had left a lovely and reſpectable look on his remains, which were carried to the tomb on December the 4th, by ſix Greenland helpers, and attended by a large proceſſion of Greenlanders and people of the factory. The miſſionary kept the funeral ſermon on John xx. 29. *Bleſſed are they that have not ſeen, and yet have believed.*

At the right hour ſhall we
His wounded body ſee,
Whereon by faith already
We build ſo ſure and ſteady,
And to kiſs have admiſſion
The hands and feet's inciſion.

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Perspective View of New-Herrnhuth *in Greenland.*

VIII

1. *The Dwelling & Meeting-house.* 2 *The right Wing, containing the School-room, Kitchen, Bake-ho*
& Well. 3 *The left Wing, or the European Provision-house, & a place for Wood.* 4. *The Garden.* 5. *T*
Brook. 6 *The Europ.n Boat-house.* 7. *Greenland Houses.* 8 *The Greenlanders Provision-ho.e* 9 *The Burying-G*

BOOK X.

Of the external and internal Conſtitution of the Greenland *Congregation.*

§ 1.

ALTHOUGH I have in the preceding hiſtory interſperſed ſeveral remarks, concerning the good regulation and order of the Greenland-congregation, ſufficient to give a general idea of their conſtitution; nevertheleſs, as it may prove too troubleſome to many readers to combine detached accounts, and to form to themſelves a ſummary view of things from ſcattered hints: I have thought proper to give a ſhort and connected account of the regulation and cuſtoms of the Greenland-congregation, as I found it on the ſpot. Their outward civil conſtitution belongs not to this place, being already treated of at large in the third book, as well as their manner of life, which admits of no great alteration, where there is nothing wrong or diſorderly. But ſince the baptized Greenlanders dwell together in one place, and, inſtead of thoſe ſmall, accidental and very changeable heathen-ſocieties, conſtitute a numerous, orderly and ſettled community, kept together by certain uſeful and neceſſary regulations unknown to the heathen, which have ſome influence upon their ſpiritual conſtitution; therefore I muſt firſt premiſe ſomething relative to the aſſociating and dwelling together of the baptized Greenlanders, and the ſeveral regulations in that reſpect introduced among them.

§ 2.

There are at this time two Brethren's-congregations in Greenland, *New-Herrnhuth* on Ball's-River, and *Lichtenfels* on Fiſher's-Inlet.

The nature and ſituation of *Ball's-River*, ſee in Book I. § 4. On the ſouth-weſt ſide of a peninſula, ſituated in

in this bay, three miles from the open ſea, lies the Greenland congregation-ſettlement *New-Herrnhuth*, between the haven and the colony Good-hope. The outermoſt edge of this land forms three great Strands, between which the rocks project into the ſea. The ſea-ſhore abounds with pebbles thrown up by the ſea like a dam, and aſcends gradually between the rocks into a valley, which has a rivulet that is froze up in the winter. On the middle Strand, a ſtone's-throw from the water-ſide, ſtands the *Congregation-Houſe*, which, with its two wings and area, appears (at leaſt in Greenland) like a little palace, though it is but one ſtory high, built of wood, covered with boards and reeds, and pitched all over. In the middle of the roof ſtands a ſmall turret with a bell. The houſe is ſeventy feet long, and thirty broad. Beſide the large hall which the Greenlanders have for their church, are four dwelling-rooms and two antichambers, one of which is a dining-room, and the other a ſchool for the girls. The north-wing contains an antichamber, a ſchool-room for the boys, and a dwelling-room for the catechiſt. Under ground is the kitchen, bakehouſe and oven, and in the kitchen a draw-well, which is a great advantage to the houſe, as they were obliged in former times to melt ice and ſnow in the room to get water in the winter ſeaſon. The ſouth-wing is a ſtore-houſe for proviſions and a magazine of wood. Not far off, a ſheep-cote is built in the Greenland-taſte. Before the houſe is the garden, which furniſhes their table with nothing but lettuce, radiſhes, turnips, cabbage and leeks. A path leads from hence to the ſea-ſhore, where a ſhed is built Greenland-like, to ſcreen their two large boats and timber from the ſtorms and ſnow.

The Greenland winter-houſes ſtand on aſcending rocks from the water-ſide, on both ſides of the congregation-houſe; and behind them, are ſmall ſtore-houſes containing their ſeals-fleſh, and blubber. But their capelins (which are as it were their daily bread) the ſkins for their tents, and other implements, they keep in a large magazine covered with cedar-ſhingles. This houſe ſtands on a rock, is of a whitiſh hue, and therefore preſents itſelf firſt to view when one makes

the

Vol. II. p. 399 *Perspective View of* **Lichtenfels** *in Greenland.* IX

1. The Meeting-house. 2. The Garden. 3. Greenland Houses. 4. Tents. 5. Beacon or Light-house to direct the Ships. 6. Burying Ground. 7. The Old Greenland House **Akonamiok**, *which gave Name to this Place.*

the land. Above it, is the hay-loft for the ſheep, and upon the top of the great houſe there is a turf-loft.

Their ſummer-tents they pitch between the two long rows of houſes on the plain. So that the congregation-houſe, in which the miſſionaries dwell, commands the proſpect of them all. But thoſe who have no place there, encamp on either ſide of the houſe, near the ſea-coaſt. During the winter-ſeaſon, their women's-boats, turned upſide down, are kept in this place, ſupported by poles, and under them they put up their kajaks, tent-ſtakes, and fiſhing-utenſils. Behind the houſes towards the north is the burying-ground for the baptized, and another juſt by for thoſe who have not been baptized. The *tombs* are made up of ſtones on the rock, and being covered with ſods, they grow green, and look in this wilderneſs like the beds of a garden.

As barren and rough as this country in general is, ſo green and pleaſant does this little Greenland-village look; for the Greenland-houſes are covered on the tops and ſides with verdant herbage and ſcurvy-graſs. On the ſpot, that formerly conſiſted of nothing but ſand, nay on the very rocks grows now the fineſt graſs, the ground being manured for ſo many years with the blood and fat of their ſeals. And when the Greenlanders live in their winter-houſes, one may ſee every evening, yea throughout the whole night, a beautiful illumination, which is the more agreeable, as the houſes ſtand in two parallel lines, are of equal height, and have light in all the windows.

§ 3.

Lichtenfels, the ſecond Greenland-congregation, lies thirty-ſix leagues further towards the ſouth in Fiſher's-Inlet. On the moſt ſouthern ground there, which is an iſland eight leagues in circumference, there is, not far from the ſea, a little narrow cove running into the land, ſurrounded with barren rocks, This place, though otherwiſe very diſagreeable to Europeans, was fixed upon by Matthew Stach in the year 1758 for a new miſſion, chiefly becauſe it is above a league nearer to the open ſea than the factory is. The meeting-houſe erected there in the year 1761, is indeed only one ſtory high,

high, but has two entries; and the congregation-hall has no pillars, and is every way more beautiful, durable, and ſomewhat larger than that at New-Herrnhuth; but it ſtands in a nook, where no one would have looked for human creatures. Adjoining are three dwelling-rooms, two ſmall chambers, and a kitchen. Behind this houſe the brethren have raiſed a boggy place for a garden; they have alſo converted part of their dwelling-houſe into a ſheep-cote, and on the ſide have built a ſtore-houſe of boards. Before it there are as yet only four Greenland-houſes built, and the place itſelf is but narrow; but on the other ſide of the cove, which at low water can be walked over, there is room for more habitations. The burying-ground is not far from thence. They have this advantage, that their rivulet neither freezes nor grows dry. The congregation there conſiſts at preſent of about 170 Greenlanders. I will chiefly confine myſelf to the deſcription of New-Herrnhuth, from whence a competent idea of this daughter-congregation may of courſe be formed.

§ 4.

At my departure from Greenland there lived at New-Herrnhuth 470 Greenlanders in ſixteen houſes. Three of theſe are choir-houſes. In one live fifty-five ſingle men and boys; in another ſeventy-eight ſingle women and girls; and to the third belong ſixty-two widows. The chief part of theſe laſt live together in this houſe, but others, who have children, live with families in other houſes.

There are ſixty-four families, a few widowers included; theſe have divided themſelves into the thirteen other houſes; ſo that a ſet of families, from two to ſeven, live together in one houſe. Each family keeps not only their own children, till they are of ſuch an age, that they can reſort to the choir-houſes, according to the cuſtom of the Brethren's congregation, (of which more hereafter) but if their circumſtances allow of it, they alſo take orphans under their care; and if they have no children of their own, they frequently adopt others. And ſince the up-grown ſingle women and widows cannot maintain themſelves without a provider, they generally have

have a dependence on ſome family, from whom (added to what they can earn for themſelves) they receive their maintenance, and in return render them all the ſervices that they can. And as no ſingle man can keep houſe, except he has a mother or ſiſter, becauſe among the very heathen, it is not uſual that a ſingle man keeps houſe with a ſervant-maid, he is under a neceſſity of aſſociating himſelf to ſome family or other. Nay even though his mother houſewifes as ſhe pleaſes with what he earns for her and her children, or when he diſpoſes of his own himſelf, yet it muſt ſtill be done in fellowſhip with that family, with whom ſhe and the reſt of her children ſtand in connexion.

Thus although the Greenlanders are not very prolific, having ſeldom more than ſix children, and many families none at all, yet if the head is an able provider, a family may become pretty numerous, by adopting and caring for poor children, widows, and ſingle women, who are as it were their inmates. For the moſt part, it cannot be ſuppoſed of one Greenland-provider, that is, one that catches ſeals, that he is able to maintain more than four or five perſons. Amongſt our people, a middling family conſiſts generally of eight or ten perſons. But there are ſome poor ones, conſiſting of fewer, and others again of a greater number, ſo that we have one family that has ſeventeen ſouls.

§ 5.

In the ſummer-ſeaſon, when the Greenlanders are moving to and fro to ſeek proviſion, and dwell in tents, each family lives apart. But the poor, who can provide no tent for themſelves, are taken in by others; thus aged parents commonly lodge with their married children. Many widows with their children have a tent to themſelves. When ſeveral families are together, nevertheleſs each carries on its houſekeeping apart, and has its own proper fire-place and reſting-place in the tent.

The women's-boats are the moſt expenſive to keep in proper repair, becauſe they muſt every year be covered anew with the beſt ſkins, and the wood-work wants continual mending; conſequently a family can

afford to have but one. Among our Greenlanders, there are thirty-two families that have women's-boats: the others are helped along by their friends. On the other hand, every man muſt have a kajak and all neceſſary implements, to the end that if he even is not capable of catching ſeals, he may at leaſt be able to come at ſome fowls and fiſh for his ſuſtenance.

In the winter-ſeaſon, more than one family always live together in one houſe, that ſo it may the eaſier be built, kept in repair, and competently warmed by the number of lamps. As the Greenland nation have no ſubordination among themſelves, no one has any authority over the other in the houſe, except that the children obey their parents, and other adult ſingle people and widows work for their provider, and are maintained by him. However, neareſt relations keep pretty much together, and conform to the advice of the eldeſt and moſt experienced amongſt them.

§ 6.

In this outward regulation and manner of life, which I have hitherto deſcribed, there is little or no difference between the baptized and the other Greenlanders; neither has it been found convenient to make any material alteration. The capital difference conſiſts in this, that they no more rove to and fro as heretofore in the country, nor live at ſeveral miles diſtance from their teachers, but keep cloſe to them, in order to enjoy their inſtruction, inſpection and direction. Here, one might at firſt be induced to ſuppoſe, that it would be better for them to live in the places of their nativity, or to move about the country, ſince they would undoubtedly find their ſuſtenance more eaſily in the way they were locally uſed to; and on the other hand, that their walk and words might induce the wild and diſtant heathen to embrace the faith, and thus they would further the ſpreading of the goſpel, eſpecially in ſuch places where the miſſionaries cannot go. Experience however has hitherto proved the contrary. For as to their maintenance, though the wild Greenlanders have every year more ſtore of game and fiſh in their own places than ours have here, yet before the end of the winter they

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are reduced to ſuch poverty, that they are obliged to apply to ours for aſſiſtance; their careleſs way of life rendering them incapable of huſbanding advantageouſly the bleſſings and good creatures of God. And notwithſtanding the diſadvantage the baptized labour under, when they leave their former habitations, of being obliged to learn a different method of fiſhing and hunting ſeals, yet they have the advantage of being aſſiſted by the others in learning ſo good an œconomy, as to maintain themſelves, earn ſomething to ſpare for others, and alſo prove ſerviceable to the commerce.

And as to the furtherance of the goſpel, very little would come out of it, if the Greenlanders directly after their baptiſm were allowed to travel about whitherſoever they pleaſed, eſpecially in ſuch far diſtant parts where they could not eaſily be viſited. The weak ſpark of faith, when deprived of daily nouriſhment, would ſoon be extinguiſhed, and the mind ſo lately enlightened, when totally deſtitute of inſtruction, would be again overwhelmed with darkneſs; or their deeply-rooted ſuperſtition, recovering ſtrength, and mixing itſelf with their faint notions of truth, would produce a *Samaritan* kind of religion (2 *Kings* xvii. 24, 28, 29.) Not to mention that their heatheniſh acquaintances and relations would ſpare no pains, to enſnare the young people if not the aged into downright heatheniſm again, in order to furniſh matter of deriſion for the enemy, and to find an excuſe for themſelves. Therefore the miſſionaries are under ſome neceſſity of keeping the new converts together, that they may have conſtant opportunity of growing in grace and the knowledge of Chriſt, and may learn to form their converſation ſo, that the office of the Spirit may not be diſhonoured but glorified among the unbelievers, and that they may be induced by their walking in the light, to draw near unto that true light. The many inſtances mentioned in the foregoing hiſtory palpably prove, that this aim has been obtained, ſo that many wild Greenlanders have been won by their beholding the upright and godly converſation, as well as hearing the frequent teſtimonies, of the believers.

§ 7.

Notwithſtanding what has been ſaid above, every houſe-father has his choice, when, in what company and whither he and his family will go in queſt of proviſions. But before they go abroad, they tell what their intention is, that their teachers may know the place of their abode, and the more conveniently viſit them, which is generally done ſeveral times in the year. From the beginning we have made it a point with them, not to let them depart before Eaſter, at leaſt not very far and for a ſtay, in order that they may enjoy that ſacred feſtival-ſeaſon. And they have been ſo habituated to it for theſe many years, that very ſeldom any of them thinks of ſtirring till a good while after Eaſter, becauſe they learn more and more how to value the bleſſing of the communion of ſaints and the living together.

But that they may not be forced before that time to remove for want of the neceſſaries of life, a watchful eye is kept, notwithſtanding their liberty of diſpoſing of their own as they think beſt, leſt they ſquander, or barter away their things for needleſs articles, or ſuffer them to ſpoil.

To this end the great ſtore-houſe was built for them, where each may put up his dried capelins, fiſh and fleſh in a ſafe and dry place, and may fetch as much as he will twice or thrice in the week; for this is their moſt common food throughout the winter, though they alſo catch many ſorts of ſmall fiſh and ſea-fowl, and the expert ones among them every now and then a ſeal, which in winter (according to the laudable cuſtom of all Greenlanders) they diſtribute among all in the houſe.

In the month of May, when it is time to enter upon the capelin-fiſhery, the brethren take care that thoſe Greenlanders, who intend mean while to go to the iſlands to catch ſeals, reſort thither in good time, that they may ſend back their boats the ſooner by their ſervants, and thus the poor who have no women's-boats, may, by being allowed the uſe of theſe boats, alſo be enabled to provide ſomewhat for themſelves. One of the miſſionaries always accompanies them at ſuch times, and catches capelins himſelf along with them, that in caſe

caſe of neceſſity he may have wherewithal to ſupply the wants of the poor, and likewiſe to ſet them an example of induſtry. He keeps alſo their meetings throughout the whole time, which generally laſts a month, and watches over his flock, that proper order may be preſerved, it being a time when otherwiſe all ſorts of heatheniſh extravagancies were moſt in vogue. He alſo takes care that none remain behind without need, or loſe (as the Greenlanders are naturally very careleſs) their ſummer-ſeaſon, ſo very fleeting at beſt, with hunting of rein-deer, to which ſport they are vaſtly addicted. The miſſionaries cannot well prohibit them altogether from purſuing this game, but they endeavour to diſſuade them from it as much as poſſible for the following reaſons: 1.) Such an excurſion often takes up whole months, in which time they loſe the comfort of God's word and other good inſtructions; and whilſt a whole family is thus traverſing the deſarts, one or another among them is often expoſed to great dangers and temptations. 2.) The number of rein-deer is ſo conſiderably decreaſed, that it is not worth their while to ſpend ſo much time, for the ſake of a few fine ſkins; for as to the fleſh, they bring but little, if any of it home with them. 3.) And more eſpecially, they meanwhile neglect the beſt ſeaſon for catching fiſh and ſeals; and it is properly the ſeals that ſupplies them with ſuſtenance, cloathing, tents, boats, warmth, and ſaleable commodities by which they can purchaſe other neceſſaries of life. Whoever therefore miſſes this time of harveſt, muſt neceſſarily plunge himſelf into penury and become burdenſome to others, and thus not only renders himſelf uſeleſs but detrimental to commerce, the induſtrious ones among them loſing ſo much of their profit, as theſe drones conſume; and yet if they are not aſſiſted, they commonly ſtarve before the end of the winter.

The brethren alſo take care, that their Greenlanders bring all they have to diſpoſe of to the proper factor, and do not carry on any clandeſtine trade, nor keep their moſt profitable articles for ſailors or ſtrangers.

§ 8.

Nothing among the Greenlanders cauſes more trouble to the brethren in temporal matters, than the maintenance

nance of the poor, eſpecially widows and orphans. For as the Greenlanders are incapable of ever gathering riches, but live year after year from hand to mouth, it frequently happens that the wealthieſt family, through the deceaſe of its head, falls into extreme poverty, in default of adult ſons who are capable of ſupplying his place as providers. Even though the widow is miſtreſs of a boat and tent, their greateſt poſſeſſions, yet not being able to keep them in repair for want of ſkins, ſhe is under the diſagreeable neceſſity of ſurrendering them to another man, who upon condition of her ſervice, undertakes to provide for her and her children. But in caſe her huſband has left her neither boat, tent, nor other valuable hunting-implements, then (I ſpeak now of the wild ones) ſhe may ſee to it how to ſhift for herſelf. All the ſo-much-extolled charity and hoſpitality of the Greenlanders is generally at an end when they can expect nothing in return, and the fate of ſuch deſerted objects is, that they either ſtarve or freeze to death. Nay, if they have no powerful near relation to protect them, they are either robbed of what they have, or ſoon deſerted by the perſons who undertook to maintain them for their boat and tent *.

This horrible cuſtom of the Greenlanders has forced many widows, orphans and other diſtreſſed people, to ſeek refuge with the Brethren; yea many a man, who had given way to a little reflection, has had it at heart in his life-time to take timely meaſures for the ſecurity of his family in caſe of death, which might eaſily befal him in his dangerous calling. If any temporal advantage muſt be confeſſed to have an influence in inducing more Greenlanders to live with the brethren, than in any other place, the effect of which is uſually that they become awakened through the word of God, and are made partakers of holy baptiſm (though ſuch people have for the moſt part heard the goſpel before, perhaps for ſeveral years, with good impreſſions; whilſt on the other hand many others, being yet dead in their ſins, could, though in the moſt extreme outward miſery, not be prevailed upon, by the moſt pathetic perſuaſions of their relations, to remain with them:) If, I ſay, there be any ſuch mo-

* See B. III. § 32.

tive,

tive, then it is certainly this: They ſee that the believers are an honeſt and orderly people; that every one is ſure of his property; that there is no reſpect of perſons, be they rich or poor; that the friendleſs widows are relieved, and fatherleſs orphans are maintained and educated to be uſeful people; and (which to the ſingle Greenland women is a great point) that no one is obliged to marry againſt her inclination, no wife is turned away, and no huſband allowed to marry more than one wife *. Much has been ſaid of the ſtumbling-blocks and ſcandals, which deter heathens from embracing the chriſtian religion. With regard to the Greenlanders, I know not how far that goes: but this is certain, that they would be kept off by nothing ſo much, as by ſeeing the new converts and their children unprofitable drones, who muſt live at other people's mercy. For theſe Gentiles know of no other virtue, (for which they hope to get a good place alſo in the next world) † than to be dextrous at ſomething, to work ſtoutly, and be able to help themſelves and others. And our baptized ones, becauſe in this reſpect they are not inferior to, but rather excel them, are held by them in great eſteem.

§ 9.

Whenever the head of a family dies, or a widow and her children, or ſome boys or girls by themſelves ſeek refuge with the brethren, and are deſtitute of any near relation there who could ſtand their friend, the caſe is laid before the congregation-council or veſtry, conſiſting of the wiſeſt and moſtly alſo the ableſt men, and the matter debated in what manner they may be beſt helpful to ſuch poor people. Theſe men are the beſt judges of the houſhold-circumſtances of their country-folks, and one or another among them generally offers himſelf freely to receive and to aſſiſt them. If the children be very young or ſucklings, then the families who have but few or no children, are kindly diſpoſed to adopt a boy or a girl as their own.

But the brethren muſt aſſiſt thoſe people in providing cloathing for the children, and in finding kajaks for the growing boys, that thro' want of neceſſary utenſils in their

* See B. III. § 13 and 17. † See B. III. § 37.

youth, they may not be rendered incapable of maintaining themſelves when they come of age. Here a watchful eye is ſo much the more required, as the Greenlanders are, generally ſpeaking, very negligent in the education of their own children. But prudence is alſo equally neceſſary in the diſtribution of their bounty, ſo as to beſtow it on none but real objects, leſt the Greenlanders grow lazy and careleſs, or even ſecretly conclude that the miſſion is obliged to maintain them, or at leaſt their domeſticks, becauſe they have been baptized by them.

§ 10.

Thus we may well affirm, that our Greenland-congregation has chiefly conſiſted of poor people, eſpecially ſince the year 1752 and 1754, when ſo many of the beſt providers departed this life, whoſe families were obliged to be ſupported by the others; until by degrees the growing youths ſhould become capable to take care of themſelves and thoſe that belong to them. Beſides theſe, there are in New-Herrnhuth ſome poor families who by reaſon of old age, ſickneſs, or a neglect in their former education, are unfit to provide for themſelves, and of courſe muſt be aſſiſted by the Greenlanders. Now although it cannot be denied, that ſome of theſe burdenſome poor are liſtleſs providers or bad œconomiſts (and ſuch people are commonly deficient too in point of their chriſtianity,) yet in general one muſt own to the praiſe of the reſt, that it is a real wonder to ſee how they ſupport themſelves and their families, and alſo earn ſo much beſide, that the factors no where purchaſe ſuch quantities of blubber, as in our congregation, overloaded as it is with poor people; and that when hunger every where prevails, our people have ſtill ſo much to ſpare, that they can give unto others, and even receive whole families into their huts, of which I have ſeen ſeveral lovely inſtances in this laſt, though not particularly ſevere winter. For among the ſixty-four families, there are not above fourteen, at the moſt ſixteen, whom one may call complete providers or ſubſtantial people, that is, ſuch who in a tolerable good year can ſell from three to eight barrels of blubber; the others can barely ſubſiſt, or can bring but a trifle to the market. And yet in this

year

year, when they had but middling ſucceſs, from September 1761 to February 1762, our people have been enabled to ſell 140 barrels, at a time when four neighbouring heathen-places, inhabited indeed by fewer numbers, but who alſo had a leſs number to maintain, and by far a greater number of providers, could not produce above half that quantity, though they live moſtly near the ſea-coaſt, and conſequently more convenient for trade than we do.

And thus the wellknown theſis is verified alſo in wild Greenland: "That princes have no better ſubjects than "the children of God." A miniſter of the goſpel has reaſon to rejoice, when the congregation committed to his charge not only proſpers, but alſo when he and his poor flock can in any degree promote the good of that nation, under whoſe Head the children of God can lead a quiet and peaceable life. He acknowledgeth it as a benefaction from the Lord of lords, when he is pleaſed to legitimate him and his flock as ſuch, in the hearts of the rulers of this earth; and doth not ſuffer himſelf to be made weary by perils and difficulties and all ſorts of impediments, to approve himſelf in fact as a ſervant of God, who conſumes his life not for filthy lucre's ſake, nor as an eye-ſervant to pleaſe men, but for Chriſt's ſake, and for the everlaſting welfare of the poor loſt heathens, and who ſtudies alſo to preſent unto his ſuperiors uſeful men, out of ſuch who otherwiſe would infallibly have proved an incumbrance to the ſtate.

I hope a good conſtruction will be put upon theſe thoughts of mine, to which the conſideration of the outward conſtitution of the Greenland-congregation and the good teſtimonies of the reſiding factors have given occaſion, eſpecially as I myſelf can lay no claim to the praiſe; and that the Father in heaven will be thanked for it.

§ 11.

There are no beggars in Greenland, who go about ſoliciting alms; and conſequently there is no need of a poor's-box in New-Herrnhuth. Among the heathens, they endeavour to get rid of all poor uſeleſs people, or they let them periſh. Amongſt us the deacon looks after them

them, and does his utmoſt (as mentioned already) to divide them among the other families, and thus to help them.

I obſerved one only collection in the Greenland-congregation, viz. *for oil.* All who have caught ſeals, voluntarily contribute in autumn a ſufficient quantity of blubber or train-oil to the hall-ſervants, to ſupply the lamps in their church or meeting-hall. And here the generoſity of the Greenlanders deſerves praiſe, as by nature they are covetous, and like better to receive than to give. Nor is it improper to acknowledge the liberality of many landladies, who keep houſe more ſparingly, that they may have the more to diſtribute to the ſick and needy. It may the ſurer be looked upon as the fruit of faith, becauſe they do it without oſtentation, and becauſe the article of the fruits of faith is however not ſo daily touched upon to them as faith itſelf, much leſs is any merit attributed to our good works. And theſe good works are generally undiſcovered till, upon enquiry, the poor tell us after the winter is over, how they have been ſupported throughout it.

This may ſuffice concerning the outward regulation of the Greenland-congregation. Beſides, one cannot ſay much about it, ſince that is applicable here as well as elſe where: *As is the country, ſo are its cuſtoms*, in which reſpect the brethren find little to alter or amend, except the careful prevention of all diſorder and ſinful uſages. For they are not ſent to act the part of lords, or new law-givers, but as ſervants and ambaſſadors in Chriſt's ſtead to preach the goſpel unto them, and through the means of grace to help them to obtain ſalvation. Yet whereſoever they can bring them into a better courſe for themſelves temporally and ſpiritually, and make them more profitable to the government they belong to, they do it with all their heart to the beſt of their inſight. But this muſt not be done in a lordly way, but by way of exhortation and entreaty, leſt the heathen ſhould be confirmed in the ſuſpicion, that under the colour of chriſtianity, we ſeek to deprive them of their liberty, which would fix a bar againſt the goſpel of Chriſt.

§ 12.

§ 12.

As to the *eccleſiaſtical-conſtitution* of the Greenland-congregation, I muſt firſt mention ſomething concerning the miſſionaries and their European helpers.

Moſt commonly each place has a miſſionary, and two deacons to aſſiſt him as well in ſpiritual as temporal affairs. Theſe three perſons are married. Their wives are not only the managers of the family-affairs, but are alſo their chief helpers among their own ſex, and have, under the direction of the miſſionary, the ſpecial care over them according to the order of the brethren's congregations, both that they may make the labour of the teachers more eaſy to them, and alſo prevent all ſlander and jealouſy, which the Greenlanders are more addicted to than any other nation. Beſides theſe there are alſo two unmarried helpers; one of them as *catechiſt* keeps the boys-ſchool, and cares for the ſingle men and boys; the other, as *aſſiſtant to the miſſion*, is a helper in the outward oeconomical affairs, and muſt occaſionally put his hand to maſonry, carpentry and ſmith's work, for the neceſſary buildings and repairs; he is likewiſe a helper to the catechiſt, and is eſpecially intent to inure the youths to labour and induſtry, as they are the principal pillars of the Greenland houſe-keeping.

In this year 1762, the following perſons belong to the miſſion in New-Herrnhuth. 1.) *Frederic Boehniſh* miſſionary, ſince 1734. 2.) *John Sœrenſen* deacon, ſince 1746. 3.) *Michael Ballenhorſt* deacon, ſince 1747, (at this time abſent in Germany.) Theſe three are married; here is alſo the old mother *Stach*. 4.) *Henry Hykkel* catechiſt, ſince 1759, and 5.) *Jens Haven* aſſiſtant to the miſſion, ſince 1758.

The miſſion at Lichtenfels conſiſts of, 1.) *Matthew Stach* miſſionary, ſince 1733. 2.) *John Beck* miſſionary, ſince 1734; married. 3.) *Peter Rudberg* aſſiſtant to the miſſion, ſince 1755, and 4.) *Peter Haven*, ſince 1758 *.

* This brother returned to Europe the ſame year, on account of ſickneſs, and went home Sept. 19, 1763, at Herrnhuth. *George Henry Meyer* and *John Bœhniſh* ſupplied his and his brother's place, who alſo returned. And before the end of the year 1763, we were informed, that on the 29th of July, brother *Frederic Bœhniſh* entered into the joy of his Lord at New-Herrnhuth, in the 54th year of his age, after twenty-nine years labour. He was long ſick, and was the firſt miſſionary whoſe tabernacle was depoſited in Greenland.

Each

Each miſſion muſt conſiſt of four or five men. For ſince our miſſionaries have no ſalary, but (except flour and things of that nature, and ſome fleſh-meat and drink,) muſt maintain themſelves by hunting and fiſhing, muſt keep their church, dwelling-houſe and boats in repair, and during the ſhort ſummer-ſeaſon muſt provide fire-wood, and turf for ſo long a winter; therefore a ſufficient number of men is always required, who, to be ſure, ſwell the expences by their voyages and maintenance, but at the ſame time greatly facilitate the labour among the ſouls, which otherwiſe could not have juſtice done it by a couple of miſſionaries. Thus in the ſummer all hands have enough to do, eſpecially as they are under a neceſſity of viſiting their Greenlanders and the heathens from time to time. And theſe are truly no tours of pleaſure, but connected with many difficulties and dangers of their lives, the ſea being very boiſterous, ſubject to ſtorms, and the weather to ſudden changes; not to mention that they very ſeldom meet with a ſafe harbour, and when they come home, muſt always drag their boat a great way upon the land. In the winter, when they are moſt employed in the congregation, they have alſo manual labour enough in repairing the houſes, and ſometimes ſhooting birds, which in this country is not ſo agreeable an employment as people in other countries may imagine.

§ 13.

Their ſpare-time is employed in learning and improving the language, and in tranſlating portions out of the holy ſcripture and hymns, for the benefit of their Greenlanders. The above ſketch of the Greenland-grammar, communicated in Book III. § 44. will ſufficiently evince that this is no eaſy taſk even for ſcholars, who are uſed to learn other languages by grammar-rules; and whoever in three years time can advance ſo far, as to underſtand the Greenlanders, and to render himſelf intelligible to them, muſt indeed be endowed with very good parts. Hence one may juſtly infer, what difficulties the three firſt Moravian brethren were neceſſitated to grapple with, who had never ſeen a grammar, and were obliged firſt to learn the Latin grammatical terms

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out of a then very imperfect treatiſe compiled by the late Mr. Egede, who for want of the German tongue could not explain himſelf to them, ſo that in order to acquire Greenlandiſh, they were under a neceſſity of learning ſome Latin, and alſo their ſchool-maſter's native language the Daniſh. They could profit nothing at all by practiſing with the natives, as they had no Greenlanders about them the firſt ſix years. The ſucceeding brethren, to be ſure, have the advantage both of a more complete grammar, and of improvement by converſation; but ſtill they are forced to begin with learning by heart a great number of paradigms and compounds, and alſo to underſtand many terms not at all cuſtomary in other languages. By ſuch indefatigable application have theſe illiterate men however made ſo great a progreſs, that without notes they now are capable of preaching in the Greenland tongue, with great readineſs, and have alſo tranſlated with good ſucceſs ſeveral hymns and paſſages out of the Bible, ſome of them pretty difficult; and they continue ſtill frequently to conſult the moſt intelligent Greenlanders in point of the language, by which means their dictionary and grammar is daily improving in their hands.

§ 14.

It is certainly ſomething very remarkable, that of all the brethren that have gone to Greenland, not one has yet departed this life there *, nor laboured under any very acute diſeaſe, though they have had to combat with a great deal of hard labour, rough weather, hunger and thirſt, and many perilous voyages in ſtorms and tempeſts, between iſlands and rocks; when on the other hand a great many at the other miſſions, eſpecially in the Carybee-iſlands, very ſoon ended their race. If this ſhould be aſcribed to the clear and healthy air of the cold northern countries, yet we are alſo to remember, that the ſcurvy and other diſtempers rage more violently in thoſe lands than elſewhere, of which we have ſeen even here many inſtances, eſpecially in the year 1728, when great numbers of Europeans at Good-hope were carried off †. Therefore we cannot look upon this as

* So was the caſe in the year 1762, when this was wrote.

† See B. IV. § 30.

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mere chance, but are bound to praiſe him who has given our brethren both courage, faith, ſtrength and health, for his having aſſiſted and ſupported them hitherto in ſo manifold and indeed marvelous ways. It was in this view, that in a funeral-ode compoſed in the year 1736, on three perſons in Herrnhuth, whoſe death was occaſioned by ſeemingly very trifling circumſtances, the following was inſerted.

One drops down dead, while waſhing at the brook;
One laying on a tile, at once is ſtruck;
One fetching billet-wood; and thus all three,
In unexpected ways die ſuddenly:
Whilſt thoſe at the north-pole in keeneſt froſt,
With hunger pinch'd, in icy tempeſts toſs'd,
Survive, yea though in their own houſe they tend
The peſt-ſick *, and inter with their own hand.
To our aſtoniſhment we ſee theſe men †,
Seemingly loſt, their health and ſtrength retain
Midſt thouſand corpſes, peſtilence and dread;
'Tis God keeps them alive among the dead!
He's the preſerver of our lives and breath;
His people ſafeſt are, in life or death.

§. 15.

In order to ſtrengthen and refreſh themſelves in the ſpirit of their mind, ſo as to be better enabled to endure the hardſhips of their vocation, they can by turns viſit Germany, and ſtay in ſome of the congregations there a winter, and, if their return is not found abſolutely neceſſary, alſo the next ſummer. Such a voyage may come round to each perhaps once in ſix years, though ſome of them have waited for it ten years and more.

Beſides the neceſſary aſſiſtance for their bodily ſupport which is yearly ſent over, they alſo receive at the ſame time all the writings publiſhed, and all the accounts of the kingdom of Chriſt among chriſtians and heathens for the whole year paſt; ſo as they alſo in return communicate an account of their miſſion; that they may con-

* Anno 1733 and 1734.

† Viz. at that time Matthew and Chriſtian Stach, Chriſtian David, Frederick Bœhniſh, and John Beck.

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tinue in connexion with the other congregations, and with them grow and increaſe in grace and the knowledge of Chriſt. Theſe writings and accounts are the ſocial entertainment of the long winter-evenings; after the reading, they conclude with an evening-bleſſing or prayer, ſo as they begin every day with a morning-bleſſing, except Sunday, when they pray the Church-litany: they have beſides a ſhort family-devotion every day at noon.

§ 16.

Their houſe-keeping is carried on in fellowſhip under the direction of a conſtituted deacon, who ſends every year a liſt of what is chiefly wanted to thoſe deacons who care for the miſſions, and it is bought in at Copenhagen. They have all equal fare, none expects either ſalary, preſents or perquiſites. None thinks himſelf above bodily labour, and what one provides, the reſt enjoy alike. But by fiſhing and hunting, which is but a poor affair at beſt, there is no way of providing for themſelves; and as for gain, there is no ſuch thing to be thought of. The moſt part therefore muſt be ſent to them, and this cannot but be attended with very great expences. The heathen-meſſengers muſt not only be provided with neceſſary money and cloaths at their firſt ſetting out, but every year a conſiderable ſupply is ſent of victuals and cloathing, alſo from time to time boats, and timber for their dwelling-houſes, and for the meeting-houſe of the Greenlanders, for which, as well as for the paſſengers, a competent freight is paid. When they are called back to the congregation, as they can bring nothing with them, they are maintained *gratis* whilſt they ſtay, and when they ſet out again, their neceſſaries are found as before. Their labour among the heathen cuts off all time and opportunity for the education of their own children; therefore they are placed in the nurſeries of the Unity, and there maintained *gratis*, with equal care to thoſe for whom their parents pay; afterwards they are either put to learn trades, or ſent to the academy, according to their capacities. They can expect nothing from the believing Greenlanders. And although it is a fundamental rule of the brethren, never to attach any heathens to themſelves by bounties, and

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to be very cautious when and how they beſtow them, leſt the beneficiaries receive more hurt than benefit by it, yet what our dear Saviour ſaith, *Ye have the poor always with you*, is here verified. Such muſt be ſupported who are helpleſs through age and infirmities; the youths muſt be brought up and introduced to labour and induſtry; the ſick muſt be ſupplied with medicines, and be waited on and nurſed without fee or pay; the children alſo are taught to read, and books are given to thoſe that can read. Such unavoidable occaſions of beſtowing ſometimes more and ſometimes leſs on the heathen, offer continually alſo in the miſſions among the Negroes, and more ſo ſtill among the Indians, the particulars whereof cannot be ſpecified here.

For this our heathen meſſengers have no other fund, than the bleſſing of God which accompanies the labour of their own hands, and the voluntary contributions of ſuch brethren and friends whoſe hearts are filled with love and ſympathy towards the poor heathens. They went firſt among them with this ſimple thought: Could we but once get to the heathens! this will be the hardeſt point; when we are there, we will live with them, fare as they do, or earn our bread from others. This they alſo did faithfully put in practice, and they continue ſtill, as much as poſſible, to make their own hands miniſter to their neceſſities.

But leſt this ſhould reduce them to pinching want, ſo as to ſink under the burden, or oblige them to neglect their principal affair, viz. the labour among the heathen, (not to mention many by-expences, which their own exigencies, as well as the well-being of their heathen congregations require;) our brethren in Europe have been obliged to aſſiſt them with ſomething conſiderable, to which every one contributes with the greateſt chearfulneſs according to his ability. The very children themſelves will not be excluded, and the pooreſt day-labourers rather ſpare it out of their own mouths, than not have the pleaſure to take ſhare in the furtherance of the work of God among the heathen.

Theſe collections are received by ſome judicious men, who ſerve the heathen-miſſions as deacons without any

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ſalary. Theſe keep a regular account, and lay out the money for the good of all the miſſions without diſtinction. Indeed, hitherto it has never been found ſufficient to anſwer all and every demand, ſo that they have been under a neceſſity of borrowing ſomething for that purpoſe, which ſums they have endeavoured to pay off from time to time. But we praiſe the Lord, the giver of every good thing, who has made our brethren and friends ſo willing to concur in this bleſſed work, and who has evidently anſwered the prayers of his ſervants, in repaying our benefactors in a rich meaſure. And we truſt in him, that ſince this work is *his own*, he will further ſupport it amidſt all difficulties, and alſo ſtir up the ſame willingneſs in well-inclined people, in other places, to aſſiſt in this matter, whoſe benevolence will be acknowledged by the believers among the heathen, and by their miniſters with thankfulneſs, and will alſo undoubtedly be remembered by him, who hath ſaid: *What ye have done to the leaſt of theſe my brethren, ye have done it unto me.*

§ 17.

The brethren have from time to time trained up ſome of the moſt ſolid, exemplary and approved perſons of both ſexes as helpers among their nation, and theſe, to the number of twenty or upwards, were at the viſitation in the year 1752 formed into a regular claſs of helpers, to lead on the reſt. With theſe they confer twice every week, and are informed of the ſtate of their people in the country and in their houſes, (there being one of this company generally living in each houſe;) they enquire in particular about their children's education, their houſe-order, their converſation, and the general walk of the inhabitants of the place. At the ſame time they give them needful exhortations, which theſe occaſionally endeavour to introduce among the reſt.

The teachers learn of them eſpecially the ſituation of the new-comers who as yet are no catechumens, or what they perceive among the heathen that viſit them; they alſo encourage them to ſay ſomething to them of the way of ſalvation, which they are indeed commonly urged by their countrymen to do, when they are abroad among them.

What concerns the interior direction of the miſſion is not reſolved in this conference of Greenland-helpers, but is conſidered of at a conference held every week by the miſſionaries and their aſſiſtants, and the reſult afterwards notified to the Greenland-helpers. But what pertains to the outward well-being of the people, particularly when they are preparing to fiſh or hunt in remote places, is treated of in common with them, when they are enjoined at the ſame time to maintain good order among their people. Thoſe men who are qualified for it, are then commiſſioned to keep meetings, as often as they can, with thoſe that reſide in the ſame place with them, and alſo not to forget the heathen. But when they are all at home in the winter, they are aſked by turns, perhaps once or twice in the week, to keep the public morning-meeting, and the miſſionary is always preſent.

Out of theſe helpers there are *ſervants* of both ſexes appointed, whoſe buſineſs it is to keep the church or meeting-hall clean and in decent order, to place the benches, to take care of the lamps, to bring in the water at baptiſms, and what otherwiſe falls to the office of a clerk. Beſides theſe, none are diſtinguiſhed by particular appellations or offices, ſuch as elders, churchwardens, catechiſts, &c. though they do in fact ſupply all thoſe places, and that freely without fee or precedence of rank. If it even was in the power of the brethren (which is not the caſe) to let ſuch perſons who are in any way helpful to them, enjoy in return any preferable advantage, yet they would thereby only miſs their aim, and do harm inſtead of good to the people.

§ 18.

This naturally leads me to the deſcription of their public divine worſhip, both on Sundays and working days.

Every day in the week at ſix o'clock in the morning a ſhort meeting is kept, called the *morning-bleſſing* or prayer, at which all the baptized great and ſmall attend. At eight is a meeting for all the people, in which a text out of the ſcripture is always treated of, but ſtill ſo ſhort, that both ſpeaking and ſinging ſeldom exceed

half an hour. After this, the men follow their usual occupations on the sea. Directly after, the *children* have a meeting, in which they are catechised; and from thence they proceed to school, the girls to a missionary or deacon who is married, and the boys to the catechist, whither also some grown young people, who have time, resort to improve in reading and writing, and occasionally to assist in teaching the younger children. In the evening when the men are returned from sea, there is another meeting for all the people, at which the minister either speaks on a text, or only sings, which is therefore called the *singing-hour*.

These are the public meetings commonly kept every day. After the singing-hour the communicants remain in the hall, and have a short exhortation. Twice every week the above-mentioned helpers-conference is kept.

And after their work and supper is over, they conclude the day with evening-prayer, which they call the evening-blessing.

§ 19.

On *Sundays*, after the morning-blessing each choir-division, according to their sex, state and age, have a short meeting; these are called *choir-meetings* or *choir-homilies*. But in very bad weather, and in summer when many are abroad, a discourse to the whole together is kept instead of these homilies. The *preaching*, which is either on the gospel for the day (according to the usage amongst the Lutherans) or on any other text, is in the afternoon, and differs from another exhortatory discourse only in this, that it generally is more systematical and somewhat longer, perhaps an hour, and that the missionary delivers it standing, and not sitting behind the table, (for he has no pulpit) that so every one may hear distinctly, the hall as well as adjoining rooms being generally very much crowded on such days.

Every Sunday evening, the Litany, interspersed with chorus's, is prayed with the baptized and the received catechumens; and at the intercession for all Christendom, and for the governors of the lands where we dwell, these words are used: "Guide and protect our dear "King, FREDERIC the Vth *, and all that are put in "authority under him, that we may lead under him a

* Now Christian the VIIth.

" quiet and peaceable life in all godlineſs and honeſty.
" *Hear us, O dear Lord and God!*"

Next to the holy communion and the ſolemn miniſtrations of baptiſm, this is accounted the moſt weighty meeting among the Greenlanders, at which the comfortable and yet awful preſence of our dear Lord, and of his Father, and of the Holy Ghoſt is often perceived in ſuch a ſenſible manner, that many tears are ſhed; for which reaſon very few if any among them neglect this meeting; and the very children, who for want of room cannot attend, frequently ſollicit to have the Litany repeated to them the next day. Directly after this meeting, the married-people have their evening-bleſſing in the hall, and the ſingle choirs in their reſpective choir-houſes.

§ 20.

Beſides Sundays, they alſo celebrate in Greenland, in common with the reſt of Chriſtendom, the feſtivals of Eaſter, Pentecoſt, and Chriſtmas. On *Eaſter-morning* at ſun-riſing the whole congregation aſſembles in the hall, and having been ſaluted by the miſſionary with that joyful acclamation: *The Lord is riſen indeed*, a ſhort diſcourſe is kept, and then they repair to the burying-ground, and pray the Eaſter-liturgy uſual in the brethren's congregations, mentioning by name thoſe Greenlanders, who ſince the preceding Eaſter departed in the faith, and imploring for themſelves a like happy conſummation of their faith, and an entrance into everlaſting reſt in the wounds of Jeſus. After this they return to the hall, and the portion of ſcripture out of the harmony of the four evangeliſts concerning the reſurrection of Jeſus, is read, explained, and interſperſed with applicable chorus's. In the afternoon a diſcourſe is held either on the feſtival-leſſon, or any other Eaſter-text, and the day concluded with the litany, as other Sundays. On Eaſter-Monday in the morning choir-homilies are kept, and in the afternoon a ſermon preached, and in caſe there are any candidates for it, holy baptiſm adminiſtered.

Nearly after the ſame manner are *Whitſunday* and *Chriſtmas* obſerved, only with this difference, that in regard to the former they muſt conform to circumſtan-

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ees, (the people being moſtly at that time employed in their capelin-fiſhery) and keep it where they then happen to be; and that on Chriſtmas-eve they keep a Chriſtmas-vigil, at which beſides ſinging hymns of the Nativity of God our Saviour, that awful ſubject is read and treated of at large. About this time the congregation, in its ſeveral diviſions, is uſed to keep agape's or love-feaſts; that of the children is always on December 28, being Innocents-day, when after a ſolemn catechiſation, ſome ſmall preſents ſent from Europe are alſo diſtributed among them.

Maundy-Thurſday, *Good-Friday*, and *Aſcenſion-day* are alſo obſerved with reading and expounding the reſpective narratives out of the evangeliſts; and beſides, on Good-Friday, the commemoration of the Death of Jeſus is performed in the holy ſacrament of his body and blood, always with quite peculiar and diſtinguiſhed grace and devotion.

On *New-Year's-day* the merit of the circumciſion of Jeſus, as his firſt blood-ſhedding, and his bleſſed name of JESUS is the ſubject of meditation. In the preceding New-year's vigil, the congregation is reminded of all the grace and favours beſtowed upon them by the Lord throughout the whole year paſt, and the old-year is concluded with a prayer, thankſgiving and interceſſion, which is often accompanied with innumerable tears.

The *Epiphany*, or Jan. 6, being the Heathen-feſtival, or the memorial-day of the firſt Gentiles paying homage to the new-born King of glory, is ſolemnized with a ſermon, with reading of accounts from other converted heathens, and generally alſo holy baptiſm is adminiſtered.

On Feb. 2. the widowers and widows call to mind at a love-feaſt the example of *Simeon* and *Anna*, who with joy obtained that conſolation of Iſrael which they had waited for. But the 25th of March is obſerved by the whole congregation, as a memorial-day of the Incarnation of Jeſus; and ſince this is the foundation and beginning of our redemption and ſanctification, and ſince alſo all our Greenlanders are generally at home at this time, the weighty ſubject of the ſanctification of our ſoul and members through the merit of the manhood of Jeſus, is

preſſed home with particular application to the different ſexes and ages, and the growing youth eſpecially recommended in prayer to his care and preſervation.

Other days obſerved in many proteſtant countries, ſuch as St. *John* Baptiſt's and St. *Michael*'s, are here not particularly obſerved, the Greenlanders being for the moſt part abroad at this time of the year; but yet the feſtival-ſubjects are applied in the uſual daily meetings.

On St. *Thomas's-day*, December 21, as the Greenlanders were uſed of old, about this time to make a feaſt on account of the return of the ſun; the words of Jeſus, John xx. *Reach hither thy finger, and behold my hands, and reach hither thy hand, and thruſt it into my ſide; and be not faithleſs, but believing*, are treated of in the meeting, and afterwards they ſing at their meals in their houſes moſt melodious hymns on that ſubject.

The congregation-day or *prayer-day* is kept every month, the Sunday fortnight after the holy communion, in caſe the Greenlanders can come together during the ſummer-ſeaſon. At ſuch times beſides a public diſcourſe, ſome tranſlated accounts of the heathen-congregations or others, eſpecially ſome lives of departed brethren and ſiſters are communicated, a portion out of the Pſalms or Prophets read and expounded, and generally ſome of the catechumens received with the kiſs of peace, among the candidates for baptiſm, or ſome of theſe embodied by baptiſm into the chriſtian church, and theſe tranſactions are concluded with a prayer kneeling.

§. 21.

In the public meetings a text of Scripture is always laid for the foundation, and treated of more in a paræneticaſ than exegetical manner. As for the Greenland-helpers, they ſpeak chiefly of their own daily experience and enjoyment of grace, and what is uſed to hinder or further them therein; and this manner of ſpeaking makes a deep impreſſion upon the Greenlanders. On feſtival and memorial-days, as alſo when it happens that the daily words and texts contain no particular doctrinal matter applicable to the Greenlanders, a leſſon is read out of the holy ſcripture, eſpecially the evangeliſts, and if needful, expounded with ſome few plain and ſim-

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ple words. And as many of the Greenlanders can read very well, they will frequently read to one another in their houſes, which gives them many opportunities for uſeful converſation, and for enquiring of their teachers what they themſelves do not as yet underſtand.

§ 22.

One often hears the Greenlanders, eſpecially the women and children, ſinging ſpiritual hymns, at their work, both without and within their houſes. Formerly thoſe who had good voices were inſtructed apart in ſinging; but this is now no more needful, ſince moſt of them ſing well, know the moſt common hymns by heart, or can learn them out of the hymn-book. And as ſtrangers are generally ſtruck with the orderly and ſweet ſinging at divine worſhip in the brethren's congregations; ſo I muſt likewiſe own, that I was ſo well-pleaſed with the Greenlanders manner of ſinging in their meetings, that I thought they almoſt excelled ſome of our European congregations. It is true the men have commonly coarſe voices, and therefore exert them the leſs; but on the contrary the women have clear and ſoft voices, and ſing ſo regular and harmoniouſly, that it ſounds at a diſtance like one voice. And among them the little girls claim a preference, on account of the clearneſs and livelineſs of their ſinging.

Their only fault is, that they are apt to let their voices ſink, eſpecially in a long metre, but this is remedied by the help of muſic. Their band of muſic is very ſimple, and conſiſts only of two or three violins, a couple of flutes, and a few guitars. Some of the Greenlanders have learnt to play ſuch church-tunes as they know, pretty well on theſe inſtruments in two parts, and might become greater proficients in muſic if thought neceſſary, for they themſelves have a taſte for it. Some of them have alſo learnt to blow the trumpet and french-horn; yet theſe inſtruments never accompany their church-muſic, but are uſed as a ſignal, inſtead of the bell, to call the baptized or communicants to their meetings.

§ 23.

In all public discourses, catechisations and conversations, the living knowledge of Jesus Christ and him crucified is chiefly inculcated, and every other truth deduced from that fountain. The missionaries direct all souls to him to seek remission of sins, life and salvation in his wounds, to be washed in his blood, and thereby to be sanctified and preserved in soul and body. It is their principal concern to establish a real acquaintance between every individual and the near though invisible Friend of their souls, and to keep them in prayer and silent heart's intercourse with him, which supplies the life of God in their souls with daily nourishment, and preserves the lamp of faith from extinguishing.

Their method of conversing with the wild heathen and bringing them to the knowledge of the truth, is already exemplified in the preceding history.

They have experienced how little is effected by first endeavouring to make rational creatures of them, then proving the existence and attributes of God, and from thence inforcing the consequent duties, in order the better to prepare them to receive the doctrine of the atonement, and to shew its necessity. After six years unsuccessful labour, they found, that the plain testimony concerning the Death and Passion of Jesus, together with its cause and happy consequences, delivered by a heart touched with a warm and experimental sense of it, is the best preparation, and the surest way of enlightening the dark and benighted minds of the wild heathen, in order to lead them afterwards step by step into all truth. And I have been filled with the greatest amazement to behold the powerful effects of the word of the cross on the most ignorant and savage heathens, who according to their first appearance seemed utterly incapable of comprehending this great mystery of godliness.

They have been confirmed in this method of teaching, not only by their own experience of many years, but also by the example and attestations of their fellow-labourers among other heathen nations. This method has further been found to be the best by other Servants of God, who have laboured in the East and West-Indies,

dies, among heathens of a more refined, in their way more learned, but alſo more corrupted turn of mind. To prove this, I will only quote a paſſage out of *John-Luke Niekamp's ſhort account of the Eaſt-India-Miſſion*, to which Profeſſor *Franke* wrote a preface; the words are theſe: "The miſſionaries have frequently remarked, "that nothing makes ſuch a powerful impreſſion on the "minds of the heathen, or makes them ſo deſirous of "receiving further information concerning the ſinfulneſs of human nature, and the vanity of their idols, "as when one, immediately at the FIRST SPEAKING "TO THEM, declares to their hearts the gracious meſſage concerning the free Mercy of God in Chriſt Jeſus "towards the loſt human race. On the contrary, our "catechiſts, before they were rightly acquainted with "the CHIEF MATTER which a Miniſter of the New-"Teſtament has to declare, have made manifold experiments, *How little is to be effected amongſt theſe heathens, by all moral repreſentations of the glorious Attributes of God, and of various duties of virtue.* Even ſuppoſing "they outwardly aſſent to all ſuch truths, ſtill whilſt "their ſtubborn will is not gained over, they only ſeek "the more by various pretences to invalidate the ſame." Likewiſe page 465. "We obſerved that the greateſt "devotion and awakening was excited among them, by "propounding to them the goſpel-topicks, and diſplaying "before them the ſufferings of Chriſt, &c."

The ſame has alſo been confirmed by the late *David Brainard*, miſſionary from a Preſbyterian ſociety in Scotland among the Indians in the province of Jerſy and Penſylvania *. We are well informed concerning that pious, and, till his (alas! too early) death, indefatigable man, and it is alſo obſervable throughout the whole of his account, that as long as he continued the uſual method of preaching, and endeavouring to convince the Indians by connected arguments, he could effect nothing among them; but ſo ſoon as he took pattern by his neighbours, whoſe good ſucceſs among the heathen he was an eye-witneſs of, and ventured ſtraightway to preach to them ſimply the Saviour and his love even till the death on the croſs, ſuch a large and quick awa-

* See *Remarkable heathen-converſions*, in *Freſenius's paſtoral Collections*, 3d. and 4th parts.

kening

kening enſued, that both he and all the miniſters of his perſuaſion who ſaw it were aſtoniſhed, and forced to aſcribe glory to God. Was I to quote all his beautiful paſſages of this kind, I could fill whole ſheets of paper. The following may ſuffice. "Aug. 3. 1745. I preach-
"ed on Rev. xxii. 17. *Whoſoever will, let him take of the*
"*water of life freely.* Although I could not treat on
"that ſubject in the method otherwiſe uſual, yet the
"Lord gave me boldneſs and freedom, to ſet before my
"hearers in a ſomewhat peculiar manner our dear Re-
"deemer as a moſt benign and compaſſionate Saviour,
"ſo that a real awakening was plainly to be perceived."

In the *general remarks on this work of grace* it is ſaid further, page 300. "But this great awakening, and ſur-
"prizing ſolicitude of the ſouls, was never occaſioned
"by any terrifying ſermons, but, what is exceeding
"remarkable, whenever in my diſcourſes I ſtrongly
"dwelt on that moving ſcene of a Saviour dying on the
"croſs, and his meek behaviour under the whole, as
"alſo on the exceeding great riches of the goſpel-ſalva-
"tion, and how kindly and out of mere unmerited grace
"the divine mercy offers the ſame unto all needy, ſorrow-
"ful and diſtreſſed ſouls; there appeared immediately
"amongſt the hearers an extraordinary ſtirring and
"awakening, *&c.**."

§ 24.

This and no other foundation (1. *Cor.* iii. 11.) is laid among our Greenlanders, and what has already been communicated out of their diſcourſes and letters, and will be further added in the Appendix, will ſufficiently evince, that they grow and increaſe in grace and the knowledge of the truth upon this foundation. But ſince theſe public confeſſions witneſs only of the ſtate of a few members of the congregation, I will ſpeak my thoughts concerning the whole, as far as I have had opportunity to diſcern from daily converſation and divers incidents.

I have obſerved among the Greenlanders little or nothing of that mere head-knowledge, which puffeth up, but leaves the heart empty, or even fills the mind with curious ſpeculations that are hurtful. Neither

* The tranſlator, not having Mr. Brainard's book by him, was obliged to turn theſe paſſages into Engliſh out of the German of Freſenius.

have

have they any opportunity for it; becauſe they hear nothing but the truth, and that according to the Scripture, and the method of teaching is ſimple, and calculated not only for the underſtanding, but chiefly for the bettering of the heart. They are not forced to learn much by rote, ſince the reluctance to that taſk would in many produce an averſion to the truth, and then of courſe either a fretful ſtupidity or ſecret criticiſing. Ambitious emulation is not ſet at work as a ſpur to learning; and the proverb, "The more learned, the more eſteemed," has no place among them in regard to ſpiritual ſcience.

Nevertheleſs moſt of the baptized are maſters of a good ſhare of doctrinal knowledge. But there is a difference between thoſe who were joined to them in an advanced age, and thoſe who as children or in their youth were baptized, kept at ſchool, and trained up by the brethren. For theſe laſt have not only a daily catechiſation, which the adult have no leiſure to attend; but, beſides, moſt of them can read themſelves, and conſequently can better comprehend, and retain what they hear. A remarkable difference may be perceived in theſe with regard to their growth in clear inſight and knowledge; yet there are many old ones too, who by mature reflexion, accompanied with a heart's-compunction, have made ſurprizing advances.

The main point inſiſted upon by the brethren among the Greenlanders, both baptized and unbaptized, is the heart's feeling, or the living knowledge, and perſonal experience of the grace of God in Chriſt. The candidates for baptiſm, muſt no more be deficient in a ſalutary ſenſe of their own miſery, joined with a deſire after Jeſus and a confidence in his merits, than in the neceſſary knowledge. If any perſons even abounded in the latter, but wanted the former qualification, the miſſionaries would not once think of them as fit ſubjects for baptiſm. On the other hand they look upon ſuch as worthy candidates for the kingdom of God, who, though endued with but a ſmall degree of intellectual knowledge, in good earneſt weep for mercy and grace, becauſe they are perſuaded that ſuch are capable of being enriched with all knowledge and underſtanding.

And

And I have indeed obſerved, that the Greenlanders who have been baptized, and obtained a happy heart, a peaceful conſcience, and a ſincere deſire

"To learn all that, whereby they may
"Adorn Chriſt's doctrine every way,

begin from that time to take large ſtrides towards the attainment of all neceſſary and uſeful knowledge according to the touchſtone of the letter. I have further obſerved, that thoſe Greenlanders, who have been poſſeſſed of more grace and feeling than knowledge, at the time of baptiſm, have in a very little time outſtripped even in true knowledge others, in whom the reverſe had been the caſe; while on the other hand all who after baptiſm, as it were, ſtand ſtill, and make no advances in grace, remain alſo behind-hand in regard to knowledge. And according as the baptized make theſe equal advances in grace and in knowledge, they are further prepared and introduced into the participation of all privileges of the kingdom of grace.

§ 25.

I now proceed to the holy ſacraments, viz. *Baptiſm*, and the *Lord's-ſupper*.

Holy baptiſm is adminiſtered, either to children of believing parents, or to adult perſons.

As to the *baptiſm of children*, the father immediately notifies the birth of his child, to the miſſionary, and ſolicits for baptiſm. This tranſaction is performed in the next enſuing meeting, where all are together (for it is generally done in the preſence of the whole congregation) and needs no delay, as the Greenlanders are under no neceſſity of preparing any thing, a chriſtening-feaſt or the like. But if the child is weakly, it is baptized directly in the houſe or tent of the parents; and if it is late, or bad weather, it is poſtponed till the next morning. The midwife, and often the mother with her, brings the child quite naked (for they have no ſwaddling cloaths) to a deaconeſs, who dreſſes it in its baptiſmal garment, and after the miſſionary has addreſſed the congregation, and eſpecially the children in a ſhort diſcourſe, ſhe preſents the child to him, and he bleſſes it in a ſhort prayer with impoſition of hand, and then baptizeth

baptizeth it into the death of Jesus with the usual words: N. N. *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.* The child is then carried to some of the helpers, who as sponsors, impart also their blessing unto it with imposition of hands, and the whole is concluded with singing some suitable verses.

In the summer when the parents live abroad in tents, they themselves bring their child to be baptized; but in case of necessity one of the missionaries goes to them, and visits at the same time the neighbouring heathens.

The brethren do not baptize the children of heathens, not even of those who live with the congregation, since they have no sure prospect of their education till one of the parents, if not both, are baptized, or at least received among the candidates for baptism. And when they are so, yet those children whom they brought with them not quite young, and no more (to use that phrase:) innocent, are not baptized until they arrive to years of discretion, and have received needful instruction.

§ 26.

With these last and with all the adult, they proceed in the following order:

When they are fully satisfied that it is their fixed intent to continue with the believers, and are assured by the helpers, that they have frequently expressed a desire after baptism, constantly attended the public meetings, dropt their superstitious customs, and walked orderly among the heathens as well as among the believers; and when it also appears, by frequent conversations with them, that they are inwardly moved with longing to change their unhappy state for a happy one; then a missionary speaks with them, (with the women a deaconess speaks, or at least she is always present) and puts their desire, and the testimonies of the helpers, to a farther proof. Their request is then considered of in a conference of the German labourers, and if no material objection appears, they are received among the candidates for baptism on the next congregation-day, and recommended in a prayer unto the Lord.

From that time they are properly looked upon as catechumens or candidates for baptism; it may be depended

depended upon that they will ſtay, (and indeed their heathen relations now give up all hopes of drawing them away) they enjoy henceforth, in common with the baptized, their proper meetings for inſtruction, and are more viſited, ſpoke to, and cared for than heretofore, in order to give them a clear idea of the fundamental truths of the chriſtian religion, and eſpecially the better to attend the inward work of the Holy Ghoſt in their hearts. Trial is alſo made whether they can learn by heart ſome cardinal pieces which comprize the chriſtian doctrine, particularly the Apoſtles creed, with *Luther's* expoſition of it; but it is not abſolutely required, eſpecially of aged people, that they ſhould be able to repeat it thus by memory, but the miſſionaries are ſatisfied, if in a way of free catechiſation, they can give anſwers concerning their conceptions of the goſpel-truth, and concerning the ground of the hope that is in them; in all which more regard is paid to the uprightneſs of their heart, than the promptneſs of their memory and underſtanding, or the fluency of their mouth.

The reaſon why our miſſionaries inſiſt ſo little on learning by rote, and are content with ſo much as the catechumens retain of what they are taught from time to time, may probably be, becauſe they have with ſorrow obſerved, how little uſually, even in the midſt of Chriſtendom, the many years toil in learning by heart, and repeating ſo many doctrinal formularies and ſyſtems, has contributed towards even enlightening the underſtanding, not to ſay changing the heart and promoting true practical chriſtianity. The truth of this many of the ſerious clergy acknowledge and bemoan.

However I muſt not omit mentioning on this occaſion, that at preſent many Greenlanders of both ſexes, who have had their education among the brethren, and have learnt at ſchool to read well, take pleaſure in entertaining the aged people at leiſure hours with reading ſomething to them; and theſe latter retain more in their memories by this method than if they were forced to commit it to memory. For love and inclination to a thing, makes all labour eaſy.

§ 27.

§ 27.

Now since not much science is required of the catechumens, but a simple, yet heart-spring knowledge and confession of their unhappy situation, and a true desire after the riches of salvation in the kingdom of God; it may so fall out, that some attain to holy baptism in four weeks time, (though this case is very rare) and others, who remain defective in these points, not till after whole years; for care is taken to administer it only to those, who not only sue for, but know what it is, and why they sue for it.

Adult persons are not baptized singly, but always several together. These solemn transactions are generally performed on a congregation-day, or festival, when all the people can be present, the catechumens having been first closely examined once more concerning their mind and heart: (but the sick, and those upon the point of death, are baptized in their houses in presence of some of their friends.) After a discourse to the congregation and a particular address to the candidates, they are publickly asked several questions, which they must answer, consisting chiefly of an acknowledgment of their misery, a profession of their soul's desire after the blood of Jesus, and an open and solemn declaration of their intention in regard to their future course. Then the missionary with imposition of hands, and during a most fervent prayer, pronounces the exorcism, declares them to be now set free from the powers of darkness, absolves and claims them for Christ as their rightful Lord. Thereupon the servants bring in the water, and some suitable verses are sung, as "The water spouting from "his side, — the soldier's spear had open'd wide, &c." Or, "The eye sees water, nothing more, — how it is "poured out by men; — but faith alone conceives the "pow'r — of Jesu's blood to make us clean, &c." Then one candidate after the other kneeling down before the water, is by the missionary with a bason plentifully overstreamed three times, whilst the words usual at baptism are repeated. This being done, each of them separately is blessed by the German labourers of his or her sex, with imposition of hands,

and

and confirmed in a view to the perpetual preſervation of their garments of ſalvation.

What an emphatical impreſſion holy baptiſm makes on the Greenlanders, how efficacious the blood of Jeſus is upon them, and how moſt of them go on, and grow in the grace then conferred, the following general obſervation, beſides many joyful inſtances already mentioned may demonſtrate, viz. that of all the Greenlanders hitherto haptized by the brethren, only one has gone away and relapſed into his former heatheniſm. May our Saviour maintain this bleſſing for the future alſo to the Greenland miſſion for his holy wounds ſake!

§ 28.

In regard to the admiſſion to the Lord's-ſupper, it proceeds ſlower ſtill. Speculative knowledge is not the qualification they look after in this caſe neither, but yet they require a living knowledge, and, beſides a blameleſs walk and converſation, above all things a true feeling of poverty of ſpirit, and an inward hunger and thirſt after all the good things diſpenſed in the houſe of God.

The candidates having received a competent idea of this great myſtery by frequent inſtructions, are allowed to be preſent as ſpectators at the adminiſtration of the holy communion for the firſt time, for hitherto they have ſeen nothing of it, to the end, they may be ſpared all repreſentations and ſpeculations uſeleſs, yea perhaps hurtful to the heart on ſo weighty a ſubject. The communion being ended, they are placed before the congregation, receive the kiſs of peace from their labourers, and are thereby confirmed and aſſured of a ſpeedy admiſſion to the participation itſelf; and in caſe nothing intervenes mean while which ſhould juſtly retard this bleſſing, they are admitted the next time, having been previouſly bleſſed thereto by impoſition of hands juſt before the conſecration of the elements.

§ 29.

A few days before each communion, the communicants come to the miſſionaries to be ſpoken with, who learn thereby their preſent ſituation of mind; what deſire

desire they have after the holy sacrament; what impediment may perhaps have occurred to obstruct it; and they endeavour either totally to remove such an impediment, or persuade them not to partake for this time. They speak separately with every communicant, though sometimes the missionary and his wife speak with a married couple together.

The Lord's-supper is commonly held once a month. The table (which serves for laying the book on at preaching as well as for an altar) is on this occasion covered with a white cloth. The missionary and deacon wear white surplices. This is all that occurs in regard to the ceremonial part.

After a short discourse, the public penitential confession is made in a prayer kneeling, and thereupon the absolution is pronounced in the name of Jesus Christ. Then the element of bread is consecrated with the words of institution, and distributed by two deacons during the singing of some sacrament-hymns. The communicants remain in their places standing, and when the blessed bread has been distributed, they all together kneel down, and at the words: *Take, eat, this is his body!* they partake together at once, adoring him for his goodness in silence.

Some verses afterwards concerning the holy body of the Lord being sung, the wine is likewise consecrated, and then distributed to one after the other, whilst the singing out of some hymns concerning his passion is continued. Lastly they give each other the kiss of peace.

On the morning following, the communicants assemble again in the hall, and keep the liturgy either kneeling, or, if there be place sufficient, prostrate on their faces, expressing their gratitude of heart with so many tender sighs and affectionate tears, that even a heart of stone might be affected with the sight.

Those that are sick, receive their share thereof in their houses. There is no communion kept apart for those in the article of death, except it happens at the usual communion-time.

With what desire the Greenlanders are looking out for the time of every communion, and what peculiar grace prevails at the participation thereof, the accounts

of the laſt years ſufficiently teſtify. I need not, nor do I chooſe to expatiate upon it.

§ 30.

On Maundy-Thurſday, (about which time they are all together again) another ſolemnity is connected with the holy ſacrament, viz. that the communicants have their *Agape* and *Pedilavium*.

The agape's or love-feaſts (which are alſo kept on other occaſions, as on feſtivals or memorial-days, ſometimes with all the baptized, at other times with a certain claſs of them) are generally begun with a hymn, continued with ſuitable converſation, and concluded with a ſhort diſcourſe. The repaſt conſiſts of dried capelins, or biſcuits, that are ſent to them from Europe by ſome friend or other for this purpoſe.

The labourers adminiſter the pedilavium in two diſtinct meetings, each among their own ſex apart, firſt the brethren and then the ſiſters. Firſt of all, when the paſſage, concerning this holy act, *John* xiii. has been read, they jointly implore abſolution. Then the miſſionary, aſſiſted by the deacons, and ſometimes alſo by ſome of the Greenland-helpers, begins to waſh the brethren's feet, and to wipe them with a towel, and all the while ſome verſes are ſung concerning the cleanſing virtue of the blood of Chriſt. Among the women, the deaconeſſes, aſſiſted by ſome of the national helpers of their ſex, perform this ſame act, the pſalmody by the miſſionary being ſtill continued and heard by the aſſembly.

§ 31.

About this time, when the Greenlanders will ſhortly diſperſe, and alſo when they are come together again, the miſſionaries take an opportunity of ſpeaking ſeparately, not only with the communicants, as they do once a month, but alſo with all the baptized and catechumens, great and ſmall, in order to be aſcertained how far they have increaſed during that ſpace in their knowledge and acquaintance with the Saviour; to put them in mind, before their diſperſion, upon what foundation they were brought together and baptized, and to exhort them to a godly walk and converſation among the heathens; and

to

to be able to judge at their return, how far they have acted conformably to their promiſes and engagements.

In caſe any differences happen between them, they are made up in love, and further variance prevented. If any one has erred, he is ſet right with the ſpirit of meekneſs, and exhorted to the needful circumſpection and vigilance. But ſuch, whoſe hearts have deviated from the Lord, and who have acted againſt their knowledge and conſcience, are once or oftner deprived of the privilege of partaking of the holy ſacrament; or, in caſe of public offence, or according to other circumſtances, even publickly excluded the congregation, until the party ſeeks and finds his heart again, and having obtained new grace, is enabled to reform his converſation and lead a better life.

§ 32.

Hence it will appear, why the brethren have alſo introduced among the Greenlanders the ſo called choir-diviſions, or a ſeparation of the adult unmarried people of both ſexes, which is ſettled in all proper and regulated congregations of the brethren. The moſt deplorable experience of the general corruption of all nations, let them live in hot or cold climates, let them be rough or polite, bond or free, has put the watchmen of the brethren's-church under a neceſſity of thinking in time of a needful ſeparation of the two ſexes, in order the better to realize the rule of the apoſtle: *That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles which know not God.* The brethren have found the Greenlanders, in reſpect to this depravity, notwithſtanding their appearance of modeſty and reſervedneſs, nothing better than others, and therefore determined to prevent ſuch things by means of a chriſtian regulation; which at the firſt view, one ſhould be inclined to pronounce impracticable, with ſuch an unreſtrained and diſorderly nation. But ſince the late Judith, after her return from Europe 1749, made a beginning with the young women her companions, to live in a houſe ſeparately by themſelves; the widows, and ſoon after the young men, followed the example, and built themſelves choir-houſes; and we

have found that this manner of life is not detrimental to their outward oeconomy, nor ſtops the mutual aid betwixt them and the families, but in many reſpects makes it eaſier. On the other hand, it contributes greatly to their growing in grace, to the preſervation of young and tender minds in ſoul and body, and to the cutting off innumerable dangers and occaſions of ſin. In theſe houſes they dwell, pray, and work for themſelves, under the inſpection of one or more of their own ſort and rank; and here they alſo prove very beneficial to thoſe youths, or great girls reſpectively, who do not live any more with their parents, and perhaps on account of work cannot ſo often frequent the ſchools, by inſtructing them in reading and other needful learning, and by initiating them in ſuch labour as will be uſeful to them in their future courſe.

§ 33.

Every week there is a ſeparate exhortation given to each of theſe choir-diviſions, viz. the children, the ſingle brethren, the ſingle ſiſters, the married people, and the widows. Beſides this, each choir is ſubdivided into claſſes or bands, each of which conſiſts of from ſix to ten perſons.

The choir-exhortations are delivered on Sundays by one of the miſſionaries. Next to juſtification or forgiveneſs of ſins by grace through faith in Jeſus Chriſt, which is the beginning and foundation of all happineſs and ſalvation, there is eſpecially recommended to them the ſanctification of the ſoul and all the members, as grounded on the merits of Chriſt, through the daily renewal and ſprinkling of his blood; and this, according to the different outward ſituation of each, and his inward capacity.

The bands are kept once or twice a week, moſtly by the national helpers of the ſame ſex and ſtate, and are alſo viſited from time to time by the miſſionaries and their German aſſiſtants.

In theſe ſmall companies, the buſineſs is not preaching or catechizing, but in a way of familiar converſation each ſpeaks openly and frankly of the ſtate of his heart in general, his increaſe in grace, or whatever has proved an

an impediment to him therein, and they are occasionally directed how to proceed, admonished or encouraged. At times the missionaries have a conference with the helpers who preside in these bands, to learn the situation of their people, and to give them some needful instructions.

§ 34.

I will now give a short description of these several choirs from the youngest to the oldest, according to their outward circumstances. I shall follow the order in which on Sundays their meetings are kept, and the doctrine suitable for each applied to them.

The sucklings or children on the arm are carried by their mothers into the hall; the missionary sings some verses with them, and gives the mothers some useful counsel concerning a christian education of them.

When they are above four years old, they are reckoned among the *children*. These on Sundays, the boys as well as the girls, have their exhortation apart, but on the week days they are catechized every morning together, and then they have their separate schools according to their sexes, where they learn to read, and the bigger ones to write. Their school-books are a Greenlandish primer and reading-book, which also contains the edifying lives of several happy deceased little children. When farther advanced, they read *Luther's* catechism, the four evangelists, and the Acts of the Apostles, as translated by professor *Paul Egede*, if they can procure them; also a little hymn-book translated by the brethren, together with the history of our Saviour's passion and his last discourses, according to the harmony of the four evangelists, printed at Utrecht 1759*. As they have no letters of their own, the Latin letters were introduced among them, as the easiest and plainest, and these they have learnt to write in a very neat and pretty orthographical manner. Those that have taste and capacity for music, are instructed apart therein. At the conclusion of their daily school-hours, they learn some scripture-text, or some verse out of the hymn-book, which proves

* There are indeed some other parts of holy scripture, as well of the Old as the New Testament, that have been translated by the missionaries, and used with blessing, but not having been printed, these pieces have not been so generally introduced among the Greenlanders.

no difficult talk to them, as they are daily occupied with, and catechized upon ſuchlike matters.

In the afternoon there is no ſchool kept, becauſe both the brethren are otherwiſe engaged, and the children then aſſiſt their parents in houſhold affairs; the boys alſo muſt exerciſe themſelves in rowing their kajaks, and throwing darts. In the ſummer, when they go abroad with their parents, the ſchool is intirely intermitted. And yet they make quicker progreſs in learning, than one ſhould expect from Greenland children. I obſerved, that many children learnt to read in one winter, and ſome youths by repeating their leſſon at home to one another, have learnt by heart the ſecond, which is the largeſt part of the Creed in one day. But all muſt be done without compulſion. They are in general very willing and eager to learn, and when they grow weary, the only way to encourage them is, by kindneſs and heartineſs.

When they attain to the age of twelve years, they are received into the *great boys* or *great girls* choir. From that time they commonly live in the *ſingle brethren's* or *ſingle ſiſters* choir-houſe; and when twenty years of age, they are incorporated into the choir of the ſingle brethren or ſingle ſiſters. The boys diet with their parents or relations; but the girls fetch their victuals from their parents, and dreſs it in their houſe. Yet ſuch of them who are at ſervice in ſome family, and perhaps tend children, have their ſupport and abode with them by day.

§ 35.

How the *married people* conduct their œconomical affairs, and treat their children, is already mentioned above *.

The brethren do not allow here, any more than in other congregations, that ſingle people of different ſexes have any familiar converſation with each other publicly (much leſs privately) except what the moſt neceſſary civil affairs may require; or that they carry on courtſhips for years together, whereby occaſion is often given for hurtful ſpeeches, if not actions. A widower, eſpecially if he hath ſmall children, cannot remain long without a

* § 4, and 5,

help-

helpmate. And as ſoon as a ſingle Greenlander has attained his 20th year, and is judged capable of maintaining a family, marriage muſt be thought of for him too. In this point they are cared for by their parents, or, if they have none living, by their teachers. For although every one is at liberty to move the matter himſelf, yet they ſeldom do it, well-knowing that the brethren ſtudy their good, and yet withal allow them all the liberty they can wiſh for. The altering of his condition is propoſed to ſuch a young man; he is interrogated whether or no he has made his choice already? if he has, it is gladly approved of, unleſs there is ground to fear its proving detrimental to his temporal and ſpiritual welfare, or that it is the contrivance of over-buſy and unwiſe people. But if he has not fixed on any perſon, then a propoſal is made to him. And as the miſſionaries reſerve the power, in caſe of a too haſty or abſurd choice, to deny the Greenlander the marriage-ceremony; ſo likewiſe the Greenlander has it at his option, to reject a propoſal made to him. Proper time having been taken to conſider of the matter, and the man being come to a reſolution, the affair is communicated to the intended ſpouſe: the men indeed are not ſo difficult, but the women ſtart more ſcruples. For though they no more imitate the former unſeemly geſtures of the heathens, pull off their hair and run away in a fury, yet they often give a flat denial, after which all perſuaſions are in vain. When the two parties concerned are come to an agreement, they are, after a ſhort exhortation, promiſed or betrothed in preſence of their relations; and their intention is then made known to the congregation, and they are recommended to their prayers. After ſome time they are joined together in holy matrimony by the miſſionary, in the name of the Holy Trinity; whereupon each takes leave of his or her former choir at a love-feaſt, and receives its beſt wiſhes for their new ſtate.

§ 36.

The brethren do not allow their men to marry heathen wives, nor do they give or yield up any baptized woman in marriage unto an heathen man, with the in this caſe precarious hope, that the unbeliever may be

won by the believer. No one has liberty to marry more than one wife, nor to put away the wife he has. They eſteem the marriage-bond indiſſoluble, even when marriages were contracted by perſons in the ſtate of their ignorance and heatheniſm, and not in the moſt orderly manner; and for this reaſon they exhort them to all conjugal fidelity and benevolence. Neither do they permit any Greenlander, to dwell among their people, who has left his wife under the pretence of her being a hindrance to him in becoming a chriſtian: ſuch a one might ſecretly have entertained the ſiniſter view to obtain another, perhaps a baptized ſiſter that was more agreeable to him. No married woman is received into the brethren's ſettlement without her huſband's conſent, except ſhe has indeed been put away. The brethren abhor all ſuch means of increaſing the number of their chriſtian flock, and all ſuch proſelytes that are made out of carnal views, and contrary to divine as well as human regulations.

But when married people from among the heathen are baptized, and at length both of them admitted to the Lord's-ſupper, they are bleſt by impoſition of hands, in the face of the congregation, and recommended to the grace of God by prayer, in order to be enabled to conduct themſelves in their ſtate, as becomes members of Chriſt, and as is pleaſing unto God; which tranſaction they ſtile, the receiving the bleſſing of the church.

§ 37.

When married people are parted by death, the *widower* remains in his cottage, and after ſome time marries again if he is not ſuperannuated.

In caſe a *widow* has ſmall children, ſhe continues in her former habitation for their ſake, till they are fit to move into the choir-houſe either of the ſingle brethren or ſingle ſiſters, or go to ſervice in ſome family. Then ſhe herſelf moves into the widows houſe, except ſhe has children who are married, and continues with them to tend her little grand-children; but ſhe concerns herſelf no further in houſe-keeping. On the other hand, if ſhe has up-grown unmarried ſons, ſhe keeps houſe for them, but always in connexion with that family

with

with whom they grew up; as they in return are under an obligation to aſſiſt ſuch a family in their old age, and even to train up their children.

If there be any chattels left after a man's death, and no upgrown ſons, then his boat, tent and implements are given to another man, who is thereby obligated to maintain the widow and to bring up her children. What other little matters ſhe has left her, ſhe diſpoſes of for her own and her children's neceſſities as ſhe thinks fit.

§ 38.

When the Greenlanders fall ſick, the brethren muſt alſo be their bodily phyſicians, and aſſiſt them either with medicines ſent them by their European friends for that purpoſe, or with bleeding, which is of great uſe in fevers brought on by their frequent catching cold, they being very plethoric. At ſuch times they are diligently viſited, and alſo nurſed, as the Greenlanders themſelves are exceeding ignorant and aukward in that reſpect.

They ſpend their time of ſickneſs in a manner ſuitable to chriſtians, who are not afraid to die, but rather deſire to depart and to be with Chriſt. Of this chearfulneſs and confident deſire we have ſeen ſuch ſtriking inſtances, as one could ſcarcely expect from ſuch, who but a little while ago were blind pagans. Yea we have found, even in thoſe, who after their baptiſm did not altogether proſper to our wiſh before, ſuch a change for the better wrought ſome time before their ſickneſs, and ſuch a good proſpect of their anſwering our whole heart's expectation, that we have been often obliged to ſay: "All is well, that ends well."

When their life is come to its final period, the bleſſing of the congregation is imparted unto them, by one of their teachers, with impoſition of hands, during the ſinging of ſome verſes and prayer. And as ſoon as the ſpirit is gone over into Jeſus's hands, the relations dreſs the corpſe in the Greenland-faſhion, and inſtead of putting it into a coffin, they ſew it up in a ſkin. Being laid on a bier, it is covered with a white cloth, on which a Greenlandiſh verſe to this effect is legible, the letters being formed with red ribbands: *You bear me now to my repoſe—as once they bore my Lord;—and as his ſacred body roſe,*

roſe,—ſo mine ſhall be reſtor'd. A funeral-diſcourſe being kept in the hall, four Greenlanders carry the corpſe to the burying-ground, the miſſionary going before, and the Greenlanders following after, two by two. There it is depoſited in a tomb walled up with ſtones, during the ſinging of a hymn; and after praying out of the litany the following petitions, among others: *Keep us in everlaſting fellowſhip with the whole church triumphant, particularly with our brother* (or *ſiſter*) N. N. *&c.* the bleſſing of the Lord is pronounced, and the grave covered in with broad ſtones and green ſods.

One cannot cenſure the Greenlanders on account of the tears they ſhed at the departure of their beloved relations; but their former ſuperſtitious cuſtoms, and viſits of condolance accompanied with howlings, both at their houſes and graves, are utterly aboliſhed, becauſe they believe the reſurrection of the body, and the life everlaſting.

§ 39.

For a concluſion, I will inſert out of the brethren's church-book, the number of Greenlanders baptized by them from the year 1739 till the fall 1762. Their number in New-Herrnhuth amounts to ſomewhat above 700, beſides thoſe at whoſe baptiſm they aſſiſted the late miſſionary Drachart, or whom they baptized at the colony by ſpecial requeſt, in the abſence of the Daniſh miſſionary; and beſides thoſe baptized at Lichtenfels. Out of theſe, 250 are already at home with the Lord, and many have been ſpared for the ſettlement at Lichtenfels, and yet the congregation at New-Herrnhuth conſiſts at preſent of 421 baptized brethren and ſiſters, of whom 174 are communicants. Beſides theſe, there are 39 catechumens, and 11 new-comers; ſo that the ſum total of inhabitants is at this time 471.

To take them according to the choir-diviſions, there are 122 married people; 3 widowers; 62 widows, of whom 46 became ſuch in heatheniſm, and they and their children ſought their refuge among the brethren. There are 101 ſingle brethren, including ſuch youths who go to ſchool, and are learning the management of kajaks; 116 ſingle-ſiſters and great girls; 31 little boys, and 25 little girls; in all 460 ſouls.

According

According to an account received in the ſummer 1762, from *Lichtenfels*, there were 100 baptized brethren and ſiſters, viz. 63 baptized in that place, and 37 that went thither from New-Herrnhuth. There were beſides them 38 catechumens, and 30 new-comers, who had reſorted thither this laſt year, in all 168. There are 18 baptized families, who live in two large houſes, beſides ſome ſingle women, and ſome widows who have their own houſes, but ſtill are diſtributed amongſt the families for maintenance and ſervice.

§ 40.

It muſt be allowed, that the whole is but a little flock: I ſay not, little, in compariſon to the Greenland nation; for that, according to a computation already given *, ſcarcely amounts to 10,000 ſouls, in which view the believing Greenlanders are however a conſiderable acquiſition for our Saviour: but I call it little, when compared to the vaſt multitude of Pagan and infidel nations in general, to balance which theſe Greenland-congregations, and others from amongſt the heathen, are but a ſmall company. And yet when one conſiders the grace that prevails amongſt this people, one muſt ſtand amazed at this phænomenon of our time, and muſt be taught by the ſurprizing effects to acknowledge the cauſe.

I would only ſay thus much: That when I walked about among the Greenlanders, obſerved their deportment and converſation, and ſometimes barely viewed the contraſt between the very looks of the believing and the unbelieving Greenlanders; I have frequently thought, that your ſceptics, who incline to doubt of every thing which their reaſon cannot comprehend, and who deny the efficacy of the goſpel, or at leaſt judge it inſufficient towards effecting a total change of the mind and morals of men; I ſay, I could not help thinking that they might here be clearly convinced of their error and miſtake, by beholding men who had been born and brought up in an uncontrouled licence like wild beaſts, deſtitute of education, totally ignorant of religious impreſſions, laws, rewards or puniſhments, yet now quite

* Book I. § 4.

volun-

voluntarily (only constrained by a higher hand) submitting their necks to a before unknown and unaccustomed yoke, I mean the obedience of faith, and on that account obeying and following their teachers without necessity or compulsion. They are commonly exceeding averse to leaving the place of their nativity, (or, if they once move from it, they feel a constant almost irresistible itch for roving from one place to another;) and yet now they spontaneously quit their country, friends and acquaintance, settle with their teachers, and form as it were an orderly republic of their own, useful to others as well as to themselves; and all this from no other motive, but to hear such doctrines as yield nourishment to their souls. These people, so stupid, at least so thoughtless, careless and remiss, that they think of nothing but what touches and gratifies their outward senses (for which reason some people incline to place them in one class with the brute creation, and many of themselves know no difference to make between themselves and other animals) these very people, by means of competent instruction, and through the grace and illumination of the holy Spirit, become so discreet, attentive, carefully considerate and wise, that they comprehend the greatest mysteries of faith, and realize them in their souls in an experimental and happy manner, so as to be able to deliver the most glorious testimonies thereof with spirit and power. The wild Greenlanders are so inflexible and self-willed, that they will rather suffer death than have their self-will thwarted; and I was assured, that many a one, that had been curbed in his will by his relations, has starved himself to death in a pet, or otherwise put an end to his life. At the same time one perceives on the other hand, among the baptized Greenlanders, a tender, flexible and docil turn of mind, which submits with love and manly meekness to be advised and guided by foreigners, who are looked upon at first by them, as well as by other nations, as barbarians. And it is evident that this is not the effect of temperament, but of grace, since one often observes, in the public meetings, or in private conversations, and even in the most remote places, perhaps the very stoutest Greenlander, shedding

humble

humble tears on account of the feeling of his natural corruption, and the ſweet grace of our Lord Jeſus Chriſt. This happy compunction of heart through the word of the croſs, which breaks rocks aſunder, and yet rejoices the heart, may be ſtill more plainly perceived, when any of them has been overtaken in a fault, and has again been carried away by his ſtubborn natural temper. For when every other argument proves ineffectual towards convincing and perſuading him, yet the putting him in mind of his baptiſm, or of what our Saviour has ſuffered for us and beſtowed upon us, and that one not only grieves men, but the very heart of Jeſus and his Spirit by ſuch tranſgreſſions, this generally proves the moſt powerful means of mollifying his obdurate mind in ſuch a manner, and to ſuch a degree, that the poor ſtrayed ſheep with floods of tears implores forgiveneſs and promiſes amendment. This tender diſpoſition of mind, which I frequently obſerved among young and old, male and female, to the inmoſt joy and humiliation of my own ſoul, is to me a ſtronger proof of their heart's being really changed through the blood of Jeſus, than if they even went on conſtantly in ſuch an exactneſs of behaviour, as to be looked upon as unblameable: for this might be owing to their complexional quiet temper, or be aſcribed to the good order and diſcipline, or to the fear of ſhame or loſs, &c. whereas the other can be derived from no other ſource than ſolely and alone from faith, and the deep impreſſion of the paſſion and death of Jeſus, which muſt vivify and impel the new creature. Nevertheleſs I muſt do them the juſtice to obſerve, that fewer faults or deviations occur among them than one ſhould imagine, and that their walk is ſuch, as not only to be edifying to their own nation, but alſo to redound to the honour of the goſpel.

And thus I look upon this in number ſmall flock of believing Greenlanders, together with the other congregations from among the heathen, as one of the greateſt works of God in this our time, and as an inconteſtable proof,

"That only thro' the Lamb once ſlain,
"All the whole world may find releaſe
"From all their ſins, and endleſs grace."

This is the Lord's doing, and it is marvellous in our eyes.

APPEN-

APPENDIX,

Containing ſome ſhort Letters wrote ſince the year 1755, by Greenlanders ſtill living.

I Have long been undetermined whether I ſhould communicate any letters of the Greenlanders ſtill living, partly becauſe they may ſeem pretty much alike, and partly becauſe it might be expoſed to uncharitable cenſures; but ſtill I could not prevail with myſelf wholly to ſuppreſs all that I found of that ſort, as I have perceived on many occaſions, that the letters wrote by converted heathens, particularly the Greenlanders, have made a deep impreſſion upon all that have ſeen, or heard them, and have not only excited them to extol that Saviour, whoſe grace ſo glorioufly ſhews itſelf amongſt the wildeſt pagan nations, but ſometimes have tended to awaken in them a ſalutary ſhame, and a new zeal to run their race. Such perſons might have regretted the loſs of ſomething, perhaps the moſt reliſhing to their hearts, if theſe letters, of which there are a good many, ſhould totally have been omitted. This is the only reaſon why I here inſert a ſhort extract out of ſome of their letters. Indeed familiar letters, which are not written in a dogmatical ſtrain, but where one ſpeaks ſimply about himſelf, cannot be ſuppoſed to exhibit people's whole underſtanding of the goſpel-doctrine, and the growth in the ſame; yet they may diſcover the foundation that is laid, and the ſuperſtructure built thereon. At the ſame time one may ſee out of ſuch letters the Greenlanders way of thinking, and the ſituation of their hearts. It is poſſible in general, that the ſtate of ſome men may be better, than they can expreſs it in words; and it is not impoſſible that others may affirm more of themſelves, than they are really poſſeſſed of: But we cannot well ſuppoſe the latter of the Greenlanders, becauſe they are an upright and ſimple people, who neither chuſe nor are able to ſpeak intelligently of things they have no heart-experience of; at leaſt they would neceſſarily be afraid to tell their miniſters any thing, which

which they muſt know to be otherwiſe. For the moſt of theſe letters were dictated by them to their miniſters: ſome indeed were wrote by the Greenlanders with their own hand, and the miſſionaries have added nothing, but given us the genuine tranſlation.

In the firſt place I will communicate a couple of letters in the Greenland-language, with a literal tranſlation, as near as poſſible to the original.

From *A.* a married man at Lichtenfels.

Aſſarſara Johannes Aſſarſok,

My dear Johannes, full of love!

ARlagut terſanéauit, Kanogaktikſomik aſſagingma, puiorſinnaungilara;

HOW much thou didſt love me, when thou waſt here with us, I cannot forget;

Tarnima pikſanik tunningarparma,

Becauſe thou gaveſt food to my ſoul,

Annaurſirſum Auanik, Tokkoaniglo, Ikkeniglo ajokærſortarangma.

When thou concerning the Saviour's blood and death and wounds often didſt inſtruct me.

Tamakkoa Okautſivit kiblikpæt Umætiga taimane,

Theſe thy words did pervade my heart in ſuch a manner,

Sullilo tamakkoinneit illuaritunnarpaka.

That ſince that time I nothing beſides can reliſh.

Adlab tipeitſugluartiſſinnaungilanga,

No other thing can rejoice me,

Annaurſirſub Tokkoæt, Anmællo, Auello, Ikkeſalo;

But the Redeemer's death, his paſſion, his blood and his wounds;

Kiſſimik tipeitſuktiſſinnauanga.

Theſe alone can yield me joy.

Umætimmut ajulerſomut adlamik piomangilanga,

For my poor heart, I alſo nothing elſe will have,

Tamerſa namagaka.

This ſuffices me entirely.

Aſſarſet Aſſarſigalo Hanneſe Nulliengoalo Illægællugik tamaunga pirſanga, illiſſimauet.

That in company with thy and my beloved *Hanneſe* (Beck) and his wife, I came to this place, thou knoweſt already.

And

Annaurſurſuble pekkoganinga, And ſince according to the will of the Saviour, it was ſo to be,

Tunnirſaranga Okauſikſannik Koiſſimarſunnut, He gives me words alſo to the baptized-ones,

Taimatog Nellurſunnut okallukatitaranga tuſſarnarſonik mamartarnoguło Umattennut, And likewiſe, that to the heathens I ſpeak ſuch words, as are pleaſing to hear, and reliſhing to their hearts.

Imangoak nellyungnærſitſomarpaukit, A little I will however acquaint thee,

Kannogétonik okauſekarpunga, Nellurſunnut okallukuna, What words I make uſe of when to the heathens I ſpeak.

Ima: Anlagut illivſſut Nellurſungovlungalo Ajortulliartarſurſunga, 'Tis in this manner: Formerly I was juſt as you are, an ignorant and wicked man;

Sullilo illeume uannik ajungitſokangilanga. And to this hour I have in my inner parts nothing good of myſelf.

Annaurſurſunale ujarniarpanga nennivlungalo, But the Redeemer has ſought and found me,

Okautſiminik kakoanga kennerlerdlungalo, And by his word called me, and choſe me,

Nellurſunnilo pærſipanga, And from the heathens ſet me free,

Opertunnut Illægekſunnullo piſſilhunga. And to the congregation of the faithful brought me.

Sullilo ajortorajungoama, And when I was yet a miſerable man,

Annernermik ajokærſardlungalo, He, by his Spirit, inſtructed me,

Aungminik ubbarpei Ajortika, And through his blood waſhed away my ſins,

Kivgaiungnærſillungalo Ajortunnut tamannut, He ſet me free from the ſlavery of all ſins,

Tokkomullo Tormarſub pirſanneranullo. From death and from ſatan's power.

Sumikme annaukanga? But wherewith hath he redeemed me?

With

Aungminik nellekangitſomik, With his own blood ineſtimable;

Anniaminiglo pingitſomik Tokkominiglo. And with his innocent ſufferings and death.

Okkorſea! Taima aktikſomik Inuit Annaurſurſum aſſauei, pigiomavlugit. Hark ye! ſo exceedingly has the Saviour loved mankind, in order that they might become his property.

Umættivſinik tunnlamaguſſiuk, If your hearts to him now you will ſurrender,

Nangminek illuarſaromarpei, tipeitſuktilluſilo. Then he will himſelf prepare them, and make you happy.

Taima ohallugbigaka. Thus I uſe to ſpeak to them.

Nellungilettog, terſanéauit, Ikkiortikſengoammik pigauko, Gub pekkurſanik. Thou knoweſt alſo, that when thou waſt here, I obtained an help-mate by God's will.

Taurſoma Kenæt Sanelo tipeitſugtaarpoguk, Before his eyes we both live contented;

Aſſarſuſerpuglo taurſomunga agliartorpok. And the love of us both towards him increaſes.

Uautingnut illakſilluguglo, Towards each other we are friendly (*or* ſociable).

Sulluekſauvut, nanarpauvut Annaurſurſiota Kenæt ſané. And all that we have to tranſact, we do it before our Saviour's eyes.

Aſſuſſiak nuænekau, It is indeed exceeding agreeable,

Nulliareek ingmingnuk Annaurſorſomullo innullugarunik pinniakkattigeeklutiglo. When married people together before our Saviour live happy, and prove a help to one another in all things.

Kaumarſome karſomepunga A. K. I that live at Lichtenfels, *A. K.*

This letter was dictated to the miſſionary. But the following was wrote by a Greenland boy to the ſon of one of the miſſionaries, who was at that time in one of the nurſeries of the Unity:

Aſſiarſara Jakungook!

AKſut Umættigoamina kun-
tinganbaukit.
Nellunginnama okſut aſſegang-
ma,
Taiſkaitomiktok akſut aſſauau-
kit.
Aglekketit mahna piaka,
Attuardlugullo tipeitſutigaka.
Annaurſurſuble Annia, Tokko-
allo, Ikkilo Ullut nungullu-
git erkeiginnarpaka;
Tukſiarbigirſara,
Nuttamik Saimaumerminik tun-
nekullunga,
Umættingoarallo kerſakullugo.
Taima erkeiniaruma,
Kadlinnermit Tipeitſungnermillo
Iſſigei puttuſimarſut erkin-
niarpaka,
Nellunginnama Aſſaurſurſub
Aſſaſuſia uautinut angiſor-
ſumet.
Annaurſurſungoara inuitillunga
allarſinnaungillara.
Naugle kiſſimikuna ſummillo-
meet ikkuma,
Nungullugit Umættimne nei-
jangardlutelo, tipeitſuktitta-
ranga.
Taimatog Aniaſuſia erkeinia-
rauke,
Uangat pivlunga taima aktik-
ſomik anniarmet;
Uangale ſumik akkinniaiſauara
Illiortinnik Ekkarſautinglo.

My dear little Jacob!

I Much in my heart ſalute thee.
Becauſe I know that thou much loveſt me,
Even ſo I much love thee.

Thy letter I have here received,
And when I read it, it rejoiced me.
But on our Saviour's ſufferings, death and wounds,
I think daily and hourly;
And I pray to him,
That new grace he would give me,
And my heart inflame.
When I ſo am meditating on him,
With tears and joy, his through-pierced feet I tenderly embrace,
Becauſe I know that the Saviour's love towards us is very great.
From my Saviour, as long as I live, I cannot turn away.
When I am alone, or wherever I am,
He to my heart is continually near, and makes me joyful.
Likewiſe when on his ſufferings I reflect,
How he on my account ſo much has endured;
Then I do not know what returns to make him for what he has done for me.

I in-

Tipeitſutkinneſſauvara.	To live to his joy I only de-
Kyannakau Annaurſiſub Aſſa-	fire.
ſuſan,	Worthy of praiſe (or thankſ-
Angnerumet Innungmut tama-	giving) is the Saviour's
nut adlanullo.	love,
*E - - - - - e - - - - -

ſince I feel in truth that I have a corrupted ſoul and body, I will confide in him alone, becauſe his blood is to me a medicine both for ſoul and body, &c.

——At preſent I feel that I am poor, but at the ſame time I feel alſo the great love of our Saviour in my heart. That is my daily preſervation and life. Beſides this I have no ſatisfaction. I had great joy in my John Ludwig when our Saviour took him home this winter to himſelf, becauſe to his laſt moments he was continually pointing at the wounds of our Saviour in his hands and feet, &c.

——I can never be happy but in the enjoyment of Jeſus's ſufferings. When I cannot embrace him, or when he does not preſs me to his wounded breaſt, I am not happy: but when I feel that, then I am well. And becauſe his love is ſo exceeding great, I have ſurrendered myſelf quite to him as his own, and all I do ſhall be for him, &c.

——I am indeed a poor needy man, and though I know of nothing that could oppreſs or trouble me, yet my defects and faults are numberleſs. He muſt deliver me from them, and heal me.——He has given me his body and blood out of unmerited grace; thereby my heart is enkindled, I have life everlaſting within me, and I depend upon him that he will preſerve it me, and daily ſupply all my neceſſities, &c.

3.) *B.* His blood alone makes us happy and chearful. I therefore beg him, that he would look upon my heart as a veſſel placed under his croſs, and fill it with many drops of his blood. For that feeling in the heart is incomparably ſweet, and it is often to me as if his ſide was opened that very moment. This rejoices and enlivens my heart; and this is my concern wherever I am, whether in my houſe, on the rocks, or on the ſea, &c.

——I will alſo let thee know, that our Saviour has given us two children. We will beſeech him to receive them as his own, and will ſtudy to bring them up for him, and to preſent them before his face, &c.

——Our Saviour having redeemed me with his blood, I do not chuſe now to be ſaved any other way but through his blood alone. I beſeech him to preſerve his wounds ever new and precious unto me, and to warm and enliven my heart by his holy blood. I often feel myſelf

myſelf very poor and helpleſs, but whenever I embrace him in ſpirit, my heart is comforted again. The Holy Ghoſt is my inſtructor, and nurſes me like a child. And ſince he glorifies Jeſus's death and ſufferings in my heart, I am willing to make it known unto others. I have once given my whole heart and ſoul unto our Saviour, and will no more take it back again, &c.

4.) C. I thank my Saviour with all my heart that he has made me obedient to follow his will, &c.

——I have not forgotten to this very hour, that ſome years ago thou didſt make uſe of me as interpreter amongſt the ſavage ſouthlanders. Though my heart's ſituation was then but indifferent, yet I complied out of obedience. Now I begin to perceive, that I have got a little more to pour out of my heart, and when I travel among the wild heathen, our Saviour is very near to me, and gives me words to ſpeak to them. Yet I am perſuaded that as long as I live, I ſhall remain a poor neceſſitous man, and ſhall never ceaſe, as a beggar to importune him. At this conſideration my eyes overflow with tears of joy. While I live, I cannot forget that he has bought me with his blood. And as his eyes are fixed upon poor me, ſo mine are alſo upon him, &c.

——I owe our Saviour a great deal, but I can give him nothing but my poor corrupted heart. He has raiſed me up out of the ſleep of ſin and deſtruction, and I know of no ſuch Saviour as he is in heaven or earth. It is true I have not as yet ſeen him, but it is often ſo to the ſpirit of my mind as if he ſtood before me, and I will never let his bruiſed countenance ſlip out of my mind, till the time comes that I ſhall rightly ſee him face to face. Whilſt I am this moment thinking how he ſweated bloody ſweat on account of my ſins, my eyes overflow with tears, ſo that I cannot write much more to thee at preſent. Thou knoweſt very well how one is diſpoſed at ſuch times, &c.

——I love our Saviour, but his love to us is much greater. Of this I ſhould have remained ignorant, if he had not brought me to the congregation of the faithful. It is he alone that comforts my heart, and preſerves my ſoul and body. This my brethren here know, &c.

——I conceal nothing from him. He ſhall know me as I am. For I know very well, that if I was not undiſguiſed towards him, I could not poſſibly be happy. And if I did not feel him in my heart, I muſt walk about as in a dream. My brethren! ye that dwell towards the eaſt or wherever ye be in the world, I let you know that I think on you continually in my prayers, and intercede for you, that ye may have conſtant joy in the bleeding Saviour and in his wounds. For the greateſt cauſe of joy is, that our Saviour has ſet us free from ſin by his wounds and bloody ſweat. And becauſe your thoughts and mine agree in this point, therefore I cannot forget you.——We will jointly thank him, and not forget what he has done and ſuffered for us. It ſhall remain fixed in our hearts, &c.

5.) *D.* The bleeding Saviour is my moſt pleaſing object; but when I am to ſpeak any thing to the joy and comfort of my brethren and ſiſters, I feel my own heart's deficiency, and words fail me. Though I am ſenſible of my poverty, yet I cleave cloſe to him, &c.

——I thank our Saviour that he hath freed me from ſin, brought me from darkneſs to light, and given my heart a feeling of his bloody atonement. I have nothing to depend upon but the crucified Saviour. And even when I feel my miſery, ſtill he appears unto my heart. If I ſhould loſe ſight of him for ever ſo ſhort a ſpace, I ſhould ſoon go aſtray from him. But he watches, guards, keeps and preſerves my heart with his blood.

——Our Saviour is my only dependence, therefore I will keep continually to him. For when I perceive the deep depravity of my ſoul and body, I am incapable of helping myſelf. But then I call to mind what he has done for us, whereby he can bring me into a right ſituation, and preſerve me therein. Juſt ſo as I am, I ſet before me him who was extended and nailed to the croſs for me; he alone can nurſe and preſerve me, and out of his wounds I will drink, as a child ſucks the breaſts of his mother, &c.

——Had I not a remedy in our Saviour's body and blood and in his wounds, my ſoul and body would be in continual danger of relapſing into the deepeſt miſery. But I depend on our Saviour for daily preſervation.

When

When I feel myſelf weak, I apply to his precious blood, beg him to moiſten my heart therewith, and to remain continually near to me with his grace and mercy, &c.

6.) *G.* I know thy mind, and I know alſo thy face. And now I kiſs thee out of the inmoſt part of Jeſu's wounds. They are the cauſe of all my joy. O! that I may never loſe the ſenſation of his blood! Wherever I live or move, he is continually with and about me. Therefore I will always rejoice in him, though ever ſo poor, and will keep cloſe to his pierced ſide, whither I have found a free acceſs.

7.) *John* (who not long ago was baptized, and is ſince departed this life:)

I am alſo now here, and ſupplicate my Saviour often with tears, to warm my heart throughout with his precious blood. I love my teachers; I will give our Saviour my whole heart, and will part entirely with all heathenish cuſtoms, for I am here for that end *.

8.) Another of the ſame name, the firſt that was baptized at Lichtenfels:

——I was in very deed a dark voluptuous, licentious, wicked and ignorant man, but our Saviour has called me by his word and Spirit, enlightened and brought me to his congregation, and has now waſhed me clean from my ſins, for which I can never thank him enough. I am ſtill very poor and deficient, but I go the oftener to our Saviour, and intreat him, that he would more and more warm my heart with his blood, &c.

9.) *Job.* Though I have not ſeen thee for a long while, yet I have not forgotten thee. Neither can I forget our Saviour as long as I live. I am poor, but when I pray to our Saviour in my poverty, I am well and happy, &c.

I was ſometimes unhappy laſt winter, when I thought on my brother-in-law who was loſt in the ſea. But our Saviour has again comforted me in a rich meaſure. I have no greater ſatisfaction than himſelf.——When I feel

* He has the teſtimony, that he faithfully performed this his promiſe, and that he would in all appearance have proved one of the moſt uſeful men of his nation if he had lived, for he was endued with a more than ordinary ſhare of ſolid good ſenſe.

my ſinfulneſs, I know of no deliverer but my Creator, to whom I live.—If there was no Saviour, I ſhould do no good: (ſhould be a miſchievous man.) but that is my joy, that he does not deſpiſe the miſerable.

——Whenever my heart is poor, I feel alſo the grace of our Saviour. Though he might with good reaſon depart from me on account of my great unworthineſs, yet he does not. That amazes me exceedingly. Well then! he ſhall have my whole heart, &c.

10.) *Jon.* I hide myſelf daily in our Saviour's open ſide, as the birds hide in the rock-clefts, and I ſuck his blood like a ſuckling child. Though I often ſuffer outward want, yet my heart always has its portion, and that keeps me happy, &c.

——I have placed my confidence in our Saviour, and the Holy Ghoſt has often reminded me of him, and helped me to a vital and inward happineſs. When he draws near to my heart, and ſometimes in a particularly perceptible manner, I fall proſtrate before him, and worſhip him. I have him, and will not let him go, I often think: O! how ſhall we rejoice, when we ſhall once be together with him, and ſhall ſee him as he is. When I am alone, or when I row in my kajak, I often pray and weep before him, and tell him the thoughts of my heart. And when I viſit the heathen, I tell them ſomething of our Saviour; and whenever he anoints my own heart with his blood and bleſſes it, then they pay attention to my words. But when I obſerve in them no diſpoſition to hear, I keep ſilence; yet will nevertheleſs not ceaſe again to ſpeak of him, &c.

——I am glad that our Saviour diſcovers to me more and more my natural depravity, and the deficiencies of my ſoul and body. I will continue before him praying and weeping, as long as I live. Whenever I draw near to partake of his fleſh and blood, my prayer to him is, that he may deſtroy and mortify in me every thing that cannot be pleaſing to him, and form me ſo that he may rejoice over me. And afterwards I thank him, that at ſuch times always ſomething in me that was unbecoming, is done away.—When I ſee my badneſs in any reſpect and feel my poverty, I ſeek him with the ſame eagerneſs as a child does its mother. And then I often

rejoice

rejoice ſo over him, as if I had found ſome treaſure which I had longed very much for. He is the friend of my heart, and whereſoever I am, it is to me as if I always converſed with him, &c.

——I always rejoice when I hear of thee, eſpecially when thy letters are read to us on the congregation-days, or ſomewhat of thy diſcourſes. Amidſt all the ſicklineſs of my ſoul, I yet always rejoice that I as a poor ſinner am allowed to lie at his feet and to kiſs his wounds. The happieſt thing for me upon earth is the Lord's-ſupper, for there it is that he is ſo exceedingly near to my inner man, &c.

11.) *Jon.* in Lichtenfels. My heart begins to feel a little of what our Saviour has done for me. Though I am a vile and worthleſs creature, yet he gives me frequently of his precious blood, whereby he changes and prepares me to become what I ought to be, &c.

——I rejoice when I hear that thou loveſt us all ſo much; but our Saviour loved me before thou didſt. For he purſued me whilſt yet among the heathens, and has at laſt brought me to the congregation, and waſhed away my ſins with his own blood. Though I ſtill perceive that numberleſs wretched things adhere to me, yet he proves gracious to me and forgives me always afreſh. When I conſider this, I bluſh before him, but ſtill come again to him, and as a poor ſinner pray him to ſprinkle my heart with his blood, and thereby to preſerve it clean, &c.

12.) *L.* Becauſe I am well aſſured that our Saviour receives me as a ſinner, I can rejoice in him with my whole heart. But I am alſo convinced, that my heart does not always burn and flame with love towards him. I therefore pant and pray that he would ſhed forth his love in my heart, and by the influence of his corpſe and blood bring me more into ſuch a ſituation as to yield joy to him, &c.

13.) *M.* I feel now quite otherwiſe in my heart than what I felt formerly. O yes! I feel now our Saviour's incomparable grace, which often cauſes my tears to flow. I wiſh to be one heart and ſoul with you who inhabit the eaſt. His blood has cemented us together,

and

and made us one. O! that I might be ſo uninterruptedly happy as I hear you are!

14.) *N.* in Lichtenfels. Since I love you, I will let you know my mind; but I have nothing elſe to ſpeak of but my miſery, and our Saviour's grace and love towards the poor creature. I thank him with tears that he has not deſpiſed me a poor forlorn man, but called me to the congregation, waſhed me in his blood, forgiven me all my ſins, and now alſo fed me with his body and blood. Now I would fain live to him and for him alone, but I have ſtill many faults and improper things about me. And that ſtill cauſes many tears to flow. Yet whenever I draw near to him with a conſciouſneſs of my ſinfulneſs, he comforts my heart again immediately. And when I have alacrity for it, I tell the ignorant what he endured for the ſake of our ſouls, what he ſuſtained in his body that he might reduce our bodies into proper order, and how efficacious his blood is to melt the hardeſt hearts of men.——I have three children, whom I moſt heartily recommend to your prayers. I alſo frequently remember you in my prayers.

15.) *P.* in Lichtenfels. Our Saviour is the mark towards which I preſs daily. My heart is now more chearful and warm than it was laſt year, becauſe he has given me his holy body to eat. And ſince I hear every day the precious teſtimony of his death and ſufferings, I alſo grow in the knowledge of him, as well as in the diſcovery of my own corruption. I will love him more and more, becauſe he loved me firſt.

16.) *S.* I thought formerly that I had nothing bad in me, but now our Saviour reveals to me by his holy Spirit more and more, that my faults are innumerable. In this ſituation I go to him daily as a poor ſinner, and beg him to ſprinkle my heart with his blood. He reminds me often of his ſufferings, and when I am rowing in my kajak, the following verſe recurs often to my mind: "O! ſtep for ſtep let my ſoul bear—thy dear "ſoul company,—and take me with thee ev'ry where,— "to thy whole liturgy!" If I had not heard the goſpel concerning him, I ſhould ſtill be wandering in blindneſs.

17.) *S.*

17.) S. and his wife, an aged couple:

Although our eyes overflow with tears (which was really the caſe, as ſoon as they begun to dictate) our hearts are nevertheleſs happy. Our Saviour has made us to be of one mind; and he has alſo warmed our hearts; now our conſtant prayer is, that they may never grow cold again. By his blood he can preſerve them burning, &c.

——I ſuppoſe thou knoweſt that our Saviour has brought me and my family hither to Lichtenfels. At our firſt arrival we found no people here, the land was deſtitute of every thing, and we had no meeting-houſe. But now I rejoice that there are many here, whom our Saviour has waſhed with his blood; and I give you thanks that you ſent us a houſe, in which we now can daily hear of our dear Saviour, and hold our meetings, &c.

——Although I am ſtill very deficient, yet I feel that our Saviour often melts my heart as the ſun melts the ſnow. And then it is as with the lamp, when freſh oil is poured into it, it burns brighter, and can enkindle others. If I happen to be with heathens who ſtill walk in darkneſs, I tell them that our Saviour has redeemed them alſo with his blood, and that if they would believe in him, they might become as happy as I and the other believers are. I alſo tell them, that he has delivered me out of darkneſs and brought me into the light of his wounds, and that I now have his bleeding form every day before my heart, and beſeech him to teach me how to walk before his face. Yes (ſay I) I repreſent him to myſelf as wounded all over his body, his hands and feet pierced with nails, and his ſide transfixed with a ſpear, from whence blood and water flows upon my poor heart. In this manner I diſcourſe with my countrymen. For ſince I have learnt to know my Saviour in this light, I love him with my whole heart, and rejoice in him.

II. *From youths, who however ſince then are grown up, and ſome of them married.*

1.) *A.* I am a poor child: But when I repreſent to myſelf our Saviour as dying for me, I pray after this manner: My dear Saviour! bring my heart into its proper order! thou alone canſt preſerve me, &c.

—Ever

——Ever ſince the death and ſufferings of our Saviour made an impreſſion on my heart, I perceive that what is bad in my nature has no power more over me. O! how thankful am I that God became a man like myſelf, and vouchſafed to put an end to my corruption through his death and blood. My daily prayer is, that I may experience the power of that blood, and that he would waſh and cleanſe my heart therein continually.

——When I queſtion my heart, it anſwers me: Thou doſt not yet love him enough. His amazing mercy confounds, and yet comforts me, &c.

2.) *B.* As long as my heart is occupied with our Saviour's merit and paſſion, my ſoul and body is kept from evil.——Without his blood, ſin is too ſtrong for me. O! that our Saviour might ſoon make me in ſoul and body conformable unto his own image; then I and my brethren ſhould no more grieve our teachers when we are abroad in the ſummer. Therefore I will let him impreſs his croſs and paſſion quite deep in my heart, ſo that I may every where be mindful of it.

3.) *M. L.* Becauſe our Saviour knows all the thoughts of my heart, I ſpeak to him thus: "Dear Saviour! thou didſt become a man like me, yet without ſin, thou haſt borne all my members; make me therefore to reſemble thyſelf, and keep me from every danger in ſoul and body."——I am determined, as well as my brethren who dwell in the eaſt, to walk with Jeſus, as one whoſe heart is waſhed in his blood.

——My deſire is, that he and all his merit and ſufferings may be ſo preſent to me as if I ſaw him.——For though theſe bodily eyes cannot ſee him, yet my heart feels great chearfulneſs at perceiving how he took all my debt upon himſelf on the croſs. O how do I thank him, that he has ſhed his blood for the redemption and cleanſing of me and all mankind, and that he is now intent upon uniting me to himſelf thereby, and changing me into his own image, &c.

4.) *J.* By theſe lines I acquaint thee, that in this year my love to our Saviour is increaſed, through the ſenſation of his death and ſufferings, and my heart is thereby comforted. Otherwiſe I am good for nothing; and when I do not feel his blood in my heart, I am comfortleſs and

ſorrow-

ſorrowful until my Saviour makes me ſenſible again that he ſhed his blood for me. I thank him with all my heart, that he called me out of dark heatheniſm, and has revealed unto me his holy merits. In return, I will give him my whole heart as his property, that he may ſet me free from all thoſe corruptions that cauſed him ſo much pain. Our Saviour has now alſo had mercy on me, and has given me to eat his fleſh and to drink his blood in that holy communion. I will conſtantly keep in mind, that I am thereby embodied into him.

5.) *M.* Since he has drawn me unto himſelf, I will not leave him, but will pray to him that he may ſeize upon my whole heart as his own, becauſe he died on account of thoſe very ſins that have ſo often made me heavy-hearted. I often think: What muſt he have endured, when he hung upon the croſs for my ſin's ſake! this makes my heart tender, and I can ſay nothing, but only intreat him that he may enable me conſtantly to fix my eyes on his ſufferings, &c.

——He having alſo beſtowed upon me that great grace to feed on his body and blood, I am come to a determination to remain his intirely, and I beg of him that he may be all my life-time as precious, dear and near unto me, as he was at the Lord's ſupper, &c.

III. *From ſome Greenland married-women.*

1.) *B.* in Lichtenfels. I bear ſtill in my mind what thou didſt tell us of our Saviour, viz. That we may converſe with him continually in all places. This I have learnt by degrees to underſtand and to experience.

——I am not able to deſcribe, what a bleſſing our laſt Lord's-ſupper in the paſſion-week proved to my heart. I felt myſelf ſo ſinful and that I was full of faults and wants; but my Saviour pardoned all. O! how thankful I am to our Saviour that you have ſent us teachers, who inſtruct us in the inſtitutions of our dear Saviour. For if they had not come, whence ſhould we have been acquainted with any ſuch thing?——My requeſt to him is, that he may ſhew me more ſtill my own miſery: for then I go to him as a poor ſinner, &c.

2.) *J.* What I poor thing feel at preſent in my heart, is, that I have placed my whole dependence on our Saviour

Saviour alone, and my desire is that the bleeding Lamb may be always near to my heart. His whole scene of sufferings, pain and death, shall be ever impressed on my heart, and remain the only cause of its joy. I know that if the Holy Ghost did not afford me a continual manuduction like that of a faithful mother, I should be in danger of falling into all sorts of misery, &c.

3.) *K.* Though I cannot see the Saviour bodily, yet I have him constantly before the eyes of my mind, and think a great deal of him. None but he is able to help me by his blood. I am sensible of my poverty, and know that my faults are numberless; but still I do not cast away my confidence in him; for he alone keeps me from evil, and I have no salvation but in him.

4.) *K.* Although I am an exceeding worthless sinner, yet our Saviour, according to the greatness of his mercy, is near to my heart, and I think often on my Creator, who has melted down my heart through his own blood. If I had remained among the blind heathens, I should certainly have been a tormented and despicable person: But my dear Saviour has not despised me. Yea indeed, if he had not suffered death for me, I must still have been tossed about in darkness. But now I am much rejoiced, since he died, and rose again. I have heard with many tears what our teachers have read and spoke to us in these Easter holy-days concerning our Saviour's passion and resurrection, &c.

5.) *S.* in Lichtenfels. When I feel my misery and corruption, I know of no other refuge but him and his wounds. He took care of me, whilst I was yet among the Pagans.——When we first came to this place four years ago, it had but a poor prospect;——but being informed that a meeting-house was sent us, we could not sleep that whole night for joy. Now it is really erected. I thank our Saviour and you all for it. But alas! we are not able to make you any recompence, &c.

——He has chosen, enlightened and comforted me, and lets me daily hear the most sweet words concerning his merits. When I meditate on these things, I am often at a loss what to say; especially at the Lord's-supper; I can only thank him with all my heart for his death and his soul's-agony, &c.

6.) *S.*

6.) *S.* I am happy, becauſe I am ſure that our Saviour loves me, and out of gratitude I alſo love him. Juſt as the little birds hide in the rock-clefts, in the ſame manner do I go in and out in the wounds of our Saviour, and I lay my heart beneath the bleeding ſide of Jeſus to drink there. At the conſideration of him, eſpecially at the holy ſacrament, I am ready to diſſolve in tears. I am filled with humiliation and ſhame, when I reflect that I have the privilege to enjoy his precious fleſh and blood, to nouriſh and ſtrengthen me, &c.

7.) *S.* in Lichtenfels. I have no brethren or ſiſters according to the fleſh, but I have been much rejoiced to be informed by the letters, that I have ſo many ſpiritual brethren and ſiſters that belong to our Saviour, &c.

Now I will tell thee how it went with me laſt year, both in regard to my miſery and my happineſs. I was very heavy when my little ſon lay ill ſo long. I beſought our Saviour to take him home. He did ſo, and I thank him for it. At that time, I recollected how afraid I was formerly of death. But ſince I have been aſcertained that our Saviour by his death has aboliſhed death, I am rejoiced; and when he will be pleaſed to call me, I will kiſs the wounds in his hands and feet, yea all his wounds, as Mary Magdalen did. But whilſt here, I beſeech him to let me ſit at his feet, as Mary, Martha's ſiſter, did, that I may hear words of life from him; and when I go to bed or riſe, that he may be inly near to me with his pale corpſe and innumerable wounds. As often as I ponder on his great love to me poor ſinner, I am ſo covered with ſhame, that I know not what to ſay. For I do not love him enough by far. I cannot ſufficiently expreſs my gratitude, that he has allowed my huſband alſo to partake of the ſacrament, ſo that we now can eat his fleſh and drink his blood together. I alſo give you thanks for ſending us teachers, who ſhew us the true way of life, even the bleeding Saviour, who died for us and redeemed us with his blood from every ſin. Now I conclude, and am thy poor weak S. K.

8.) *Z.* ——I ſtill remember what thou ſaidſt to us when here. At that time I had no notion of the company of helpers, to whoſe number I have ſince been added: But I thought frequently on the wounds of our Saviour,

and

and wiſhed to have my heart repleniſhed with his blood. And now I have no greater ſatisfaction than our Saviour and his ſufferings, and though I do not ſee him, yet I approach to him in my poverty, and he makes me happier every day. I chuſe to abide in him, and as a little child to be taught by him, &c.

——It is very true that I am helpleſs, but all I have to do in this world is to keep faſt hold of our Saviour; and there is nothing that affords me any delight but the blood of my Saviour, and to behold his nail-prints. Had he not been nailed to the croſs, I muſt have periſhed eternally. Our Saviour is of a truth amongſt us in our meetings, but to me he is neareſt of all at the holy ſacrament, &c.

IV. *From ſome widows.*

1.) *E.* A helper among the widows.

I thank our Saviour continually, that he has given me to feel that I am a poor neceſſitous human ſoul, and as ſuch I ſurrender myſelf up to him. When I think or ſpeak of him, my heart grows ſo tender, that my tears ſoon begin to flow. As I have ſpent this winter in a conſtant near communion with him, ſo he gives me more and more to ſee wherein I am ſtill deficient. Expreſſions fail, and I ſtand amazed to think on our Saviour's love in his ſufferings. I would not willingly be at the leaſt diſtance from him, and as I love him ſo much, I embrace and kiſs him in ſpirit continually, &c.

——I love my bleeding Saviour with all my heart, and my inclination is and will be to converſe with him perpetually.——Thou dear Aſſerſok! how is it, that whilſt I am ſpeaking to thee, I cannot refrain from tears? How will it be when I ſhall ſee our Saviour bodily, and ſpeak with him? when I think on going home, I am exceedingly rejoiced, &c.

——The Saviour is my only huſband, and I beg of him with tears not to remember my numberleſs faults; I alſo beg him to preſerve me in the ſame mind with all the brethren and ſiſters, ſeen or unſeen, and in the happy feeling of his wounds, where I, as a very great ſinner, obtained forgiveneſs of my ſins, &c.

——My dear ſiſters, the widows! Although we are very diſtant from each other in body, yet we are nigh in ſpirit, and will jointly rejoice in God our Saviour.

My

My faults and wants are innumerable. It is the Holy Ghoſt that ſhews them unto me, otherwiſe they would eſcape my notice; but I am always richly comforted at every participation of Jeſus's body and blood, for which I thank him with tears of gratitude. I alſo thank you for your preſent; we can ſend you nothing in return but our letters and our love, becauſe we are really very poor, &c.

2.) *J.*—I experience that our Saviour has patience with our miſery, and I confide in him, that he will make me more pure and pleaſing unto himſelf. His grace and love is unfathomable. If it was not for his blood, I ſhould at every turn be in danger of being loſt; but I thank him that he preſerves my heart happy and ſerene. I alſo am divinely convinced, that it is himſelf alone, and none elſe that ſaves me; for he has healed my heart by his ſtripes, and I childlikely thank him for it. And although I am pretty far advanced in years, yet I imitate the little hungry children, in running ſtraight to our Saviour, and begging, and he revives my heart with his blood. For this reaſon I will abide cleaving to him without interruption.

3.) *M.* in Lichtenfels. Although I am undoubtedly a very uſeleſs creature to our Saviour, and have often cauſed his heart pain with my untowardneſſes, nevertheleſs he looks upon me in mercy, and I never can leave him, nor he me. He has endured much on my account, therefore it is but juſt that I ſhould now live to him alone, &c.

——I well perceive that I am in very deed the moſt unworthy of all my ſiſters; and I freely own myſelf ſuch, becauſe in this low eſtate, he draws nigh to me and comforts me with his preſence. And ſince he loves me to ſuch a degree, it makes me bluſh for ſhame before him, and I could wiſh that my whole life was ſpent in praiſe and thankſgiving for all his wounds and ſufferings.

4.) *Z.* I know that I have no other Saviour but the wounded and crucified one; he is my Redeemer. Becauſe he hath ſo loved me and called me from among the heathen, I will love him with my whole heart. Rejoice with me! I am greatly rejoiced at the powerful

ſenſation of grace imparted to my heart at the participation of the body and blood of Jeſus, and at the enjoyment of every other bleſſing. I kiſs and greet you all my ſiſters, ye widows: our Maker is our huſband; that is matter for our joy and for love to him, &c.

V. *From ſome ſingle ſiſters.*

1.) *A.*—At the time of thy viſit here, though I was baptized, yet I had no ſolid feeling of our Saviour and his merits, and was often put to ſhame when I ſaw that others, who were baptized after me, became happy hearts before me, and partakers of the holy communion. At laſt our Saviour got my whole heart, and made me alſo a partaker of his fleſh and blood. That made my heart quite ſoft. I thank our Saviour with tears, that the congregation bears ſuch love towards us, as not only to ſupply us with teachers, who inſtruct us concerning him, but alſo with books in which we ourſelves may read concerning that great matter. Laſt winter we ſpent often half nights together in our houſe in reading, ſinging and converſing together about it, &c.

——O that our minds might more and more reſemble the mind of our Saviour! we think in this reſpect as you do. I cleave cloſe to our Saviour, and ſpeak to him with tears of all my deficiencies, and I know that he will not turn me away, ſince from him I muſt have every thing I ſtand in need of. Throughout this winter we have often experienced our dear Saviour's preſence in the midſt of us, and are very thankful for the harmony and love prevailing amongſt us, &c.

When I make a thorough ſcrutiny of my own heart before our Saviour, I ſtill find out many things which make me aſhamed. I therefore daily implore his coming to me with new grace, and thank him for my deliverance through his ſufferings, and for the nurſing care of God the Holy Ghoſt, &c.

2.) *B.* in Lichtenfels. At the conſideration that I have not ſought him, but he me; my heart is filled with amazement and thankſgiving.—Although we be outwardly at a vaſt diſtance from one another, yet our Saviour hath directed our thoughts to one point. To him alone we live, and in him we confide, &c.

3.) *C.*

3.) *C.* in Lichtenfels. Though I weep on account of my miſery, yet I feel comfort too, ſince I know that our Saviour does not diſregard the low eſtate of his poor handmaids, but likes to bleſs them. My daily requeſt to him is, that he may ſprinkle and anoint my heart with his blood, and prepare it to be his habitation and poſſeſſion. My dear ſiſters! it is true I have not ſeen your faces, but I am one with you in ſpirit, to live to that Saviour who died for us in order to releaſe our ſouls and bodies from every thing that might prove hurtful to us—O! his body and blood is an inexpreſſible dainty for my poor heart. When I am led into the conſideration of his dying love, I ſtand dumb before him. O! that love! that could conſtrain him to die for us, to redeem us and to waſh us from all our ſins in his blood, ſo as to remember them no more! eternal thankſgiving is due to him for it.

4.) *M. H.* Yes! I feel ſenſibly that I am a poor ſinful creature. When I meditate on our Saviour, I find myſelf ſo defective that I can bring no words together; but yet I cannot let him depart from my eyes, neither can he leave me nor forſake me, for he has redeemed me from my ſins. When I take a walk among the rocks and pray, I feel his nearneſs; for he does not treat the poor ones with contempt, and therefore I preſs the cloſer to him.—Remember us before our Saviour, that he and the impreſſion of his death and ſufferings may conſtantly abide in our hearts; then we ſhall live to his joy and yours, and when he calls us home, we ſhall kiſs the wounds in his hands and feet for all the grace he has beſtowed upon us.

SECOND APPENDIX.

As the miſſionary *Frederic Boehniſh* departed to his Lord on July 29, 1763, I will here inſert his life, and ſo conclude this Hiſtory of the miſſion.

" I Was born (writes he of himſelf) the 16th of " April 1710, at *Kuhnewald* in *Moravia*, where my " father was a miller, and according to his beſt inſight " recommended the fear of God to me. At firſt I had " no inclination for a pious life; but as I grew in years " and underſtanding, I became very uneaſy in my mind, " eſpecially when I thought on death, and I often went " weeping alone into the field without properly know- " ing why. At the time of the general awakening in " Moravia, about Eaſter 1722, coming the firſt time into " a meeting of the brethren, and hearing the late happy " witneſs of Jeſus *Melchior Nitſchman*, preaching and " praying, my heart was ſo powerfully laid hold of by " grace, that it was melted in numberleſs tears. " Upon this I reſolved immediately to emigrate, and to " look out for children of God. I went every morning " and evening into a garden with my couſin *Matthew* " *Boehniſh*, where we prayed on our knees, with our " faces turned towards *Saxony*, in hopes that God in " his good time would conduct us thither. The firſt " company that fled, would not take me along with " them, in order not to expoſe my parents to vexa- " tious examinations and troubles. But on Palm- Sun- " day 1725. I intruded myſelf upon another company " almoſt by force, and fled with them the ſame night. " On Eaſter-Sunday we heard the firſt Lutheran ſermon " at *Panten*, and ſoon after the late ſervant of God Mr. " *Schwedler* in *Niederwieſe*, whoſe prayer made a pow- " erful impreſſion upon my heart. On the firſt Sunday " after Eaſter we arrived at *Bertholsdorf*, juſt to the repe- " tition of the Rev. Mr. Rothe's ſermon, and there we " found the whole congregation of *Herrnhuth* aſſembled " together. It was indeed no ſmall joy to me, that

" our

" our Saviour had brought me according to my heart's " wiſh ſafe to Herrnhuth; but outwardly I ſaw little " proſpect of finding a maintenance, every thing there " appearing ſtill very uncultivated and bare. I attempt- " ed to learn the weavers-trade, but as it diſagreed " with my health, I was placed in the orphan-houſe " at that time as aſſiſtant among the children. But " growing more ſickly here than before, I reſolved to " become a gardener. In the mean-while I took four " journies into Moravia, and at the third I brought out " with me five perſons, among whom was my young- " eſt brother.

" In the year 1731, at the return of the Right Hon- " ourable the Count of Zinzendorf from Copenhagen, " much was ſpoken concerning the *Negroes* and *Green-* " *landers*: this excited a ſtrong impulſe in my mind to " go to Greenland; and as I communicated it to *Mat-* " *thew Stach*, who was at work with me in laying out " and levelling the burying-ground, he told me to my " joy that he had the ſame thoughts. We made our " mind known to the congregation in a letter, and " continued meanwhile our work in ſtillneſs, in ex- " pectation of hearing further of the miſſion to Green- " land. Some time after, I accompanied Brother " *Chriſtopher Demuth* on his journey to Pruſſia and Li- " thuania, to viſit the *Salzburg*-exiles; and as Matthew " Stach during that interval, Anno 1733, was gone to " Greenland, I together with brother *John Beck* follow- " ed him thither Anno 1734. At our arrival we found " that the inhabitants of Greenland were carried off by " an epidemical ſickneſs for many miles round about " us; nevertheleſs we made a covenant and ſigned it, " importing, that if even in ten years not one Green- " lander ſhould be converted, we would not ſuffer our " ſpirits to ſink, but would endure to the end. Our " outward want of neceſſaries, the dangerous and diffi- " cult ſea-voyages to ſeek proviſions, the contempt of " our neighbours, the reproaches and ſpiteful machi- " nations of the heathens, who were prejudiced againſt " us and would not hear us, the difficult language, and " many inward and outward ſufferings, often oppreſſed " me inexpreſſibly, and it was in this ſituation that I

" com-

" compoſed that hymn: Here is a little company, &c *.
" But ſtill the lively hope that we ſhould once ſee a
" flock of believing Greenlanders about us, and the
" great love to theſe ſavages, whom I could have wept
" into the very heart of our Saviour (if I may be allow-
" ed the expreſſion) encouraged me again, and ena-
" bled me to ſuffer every affliction chearfully. When
" our Saviour made us a preſent of the firſtling of this
" nation *Samuel Kajarnak*; I thought for joy with Si-
" meon: "Lord! now letteſt thou thy ſervant depart
" in peace, ſince mine eyes have ſeen thy ſalvation in
" this heathen." But this joy was but ſhort-lived. Our
" Samuel was obliged to fly, being purſued by mur-
" derers. We were frightened by various falſe reports,
" as if the Count of Zinzendorf was loſt in his voyage
" to *St. Thomas's*, and were often told that our miſſion
" would ſoon be at an end. Through the bleſſed viſi-
" tation of the Rev. brother *Graſman*, Anno 1740, we
" were afreſh ſtrengthened; and at that time I was
" joined in matrimony with ſiſter *Anna Stach*. Soon
" after enſued the bleſſed awakening amongſt the hea-
" thens, which greatly encouraged us to labour among
" them. But having endured many internal and exter-
" nal heavy circumſtances for the ſpace of nine years;
" I ſet out in 1743 for *Germany*, to refreſh myſelf in the
" congregation. I ſhall never forget with what grace
" I was there overpowered, and how often I was melted
" down with joy and ſhame before the feet of my dear
" Saviour. In the mean-while my wife came alſo, and
" brought our two children into the nurſery. In the
" year 1745 we returned again to *Greenland* on board a
" ſhip from *Amſterdam* deſtined for the whale-fiſhery,
" where I was obliged to perform the chaplain's office;
" and we enjoyed the years following very happy times
" among our dear Greenlanders, till in the year 1749
" we obtained leave, for the ſecond time to viſit the
" congregations. We ſteered our courſe firſt to *Pen-*
" *ſylvania*, where we not only viſited the congregations

* Our late brother compoſed many other hymns; but I have only cauſed the above-mentioned to be printed at the end of the year 1737, becauſe it gives ſuch a lively idea of the ſituation of affairs relative to that miſſion at that time.

" at

" at *Bethlehem*, *Nazareth*, *Gnadenthal*, *Chriſtian's-brunn*, " &c. but alſo partook of the holy ſacrament with the " Indian-congregation at the *Mahoni*, and aſſiſted at a " baptiſm. From hence we went to *England*, and " were for four months together refreſhed both tempo- " rally and ſpiritually at the houſe of the late Ordinary " of the brethren in London. In the year 1750 we vi- " ſited the congregations in *Holland*, *Germany* and *Sileſia*, " and were truly aſtoniſhed at all the good which the " Lord had done for his people in ſo ſhort a time. Hav- " ing been preſent at the ſynod in *Barby*, we returned " again in 1751 with new ſtrength and courage to our " work. During the years 1757 and 1758, when I " ſupplied brother *Beck*'s place, the grace of my Lord " Jeſus Chriſt approved itſelf in a very powerful man- " ner on my heart, notwithſtanding all my weakneſs " and unfitneſs; and he owned my poor teſtimony " amongſt the heathen. Being releaſed again by bro- " ther *Beck*, I went the third time to *Herrnhuth* in the " year 1759, and enjoyed many bleſſings, particularly " whilſt attending the lectures and diſcourſes of the " late Ordinary. But little did I then imagine, that in " the month of May 1760 I ſhould aſſiſt in carrying his " venerable remains to the burying-ground! This loſs " made me ſhed numberleſs tears, and cauſed me a deep " concern and ſorrow. But our Saviour comforted my " heart with a full aſſurance, that he would not let the " work which he had begun through this his choſen " Servant, drop or be interrupted, but complete it by " means of his ſucceſſors. With this hope I ſet out " again to *Greenland* in the year 1761, and arrived with " my company on Aug. 1, ſafe and well at *New-* " *Herrnhuth*."

Thus far our late brother's own hand-writing.

During this long and dangerous voyage, he was always ſeen chearful and happy: but inwardly he believed, that it probably would be the laſt; and his mind ſeemed to be much engaged with the thoughts of departing and being at home with the Lord. He would frequently recite to his companion, the compiler of this hiſtory, (who had not been preſent himſelf) ſome paſſage or other of the late Ordinary's laſt hours and ſayings, and always with tears

tears in his eyes. He employed himself chiefly with reading the latest congregation-writings, and generally concluded with singing softly some hymns, especially those composed by the late happy Count *Christian Renatus*, which were particularly relished by him. He entered anew upon his office in Greenland with an humble and yet confident and believing heart, and his discourses were hearty, moving, attended with unction, and often with tears. Their chief contents were, the unspeakable love of our Lord Jesus towards his poor creature man, which constrained him, even to suffer death for them. He made it his principal concern to obtain a true knowledge of the heart's-situation of the Greenlanders, to distinguish properly between human infirmities and actual unfaithfulnesses, and to treat them accordingly with lenity or rigour, and yet at the same time to endeavour to gain the persons with meekness and maternal love. In his conversation with the Greenland helpers, one observed a peculiar tenderness and unction. He heard what they advanced with friendliness and patience, gave them solid advice, rejoiced when things went well, but was also not dejected when it did not succeed among the people according to his wish; he then pointed out the cause of every disorder, gave them useful admonitions, and exhorted them to new faithfulness, and to shew good example to the others. In the conferences with his European fellow-labourers, he was condescending and not self-opinionated, and was always intent upon keeping up the unity of the spirit in the bond of love. One could perceive that his office among the Greenlanders lay, especially for these last years, with great weight upon his mind, and he was frequently observed to retire into solitary places to pour out his own concerns, and those of the people committed to his charge, in fervent prayer to our Saviour. He was exceedingly concerned lest the Greenland flock might increase in number by means of such, who came to them rather with a view of temporal than spiritual advantages; and he could not rest satisfied in this scrutiny, until he was convinced upon solid grounds, that they were indeed awakened by the Spirit of God, and had experienced the power of the gospel of Christ. He assisted his brethren in temporal

affairs

affairs as his ſtrength and other avocations would permit. In Auguſt 1762, he returned from an excurſion in a very rainy day wet to the ſkin, and complained of a violent head-ach. We adviſed him to be more careful, and not expoſe himſelf to ſuch weather, which cauſes the moſt ſickneſſes in this country; but ſeeing the accumulated labour of his Brethren, he would ſtill riſk his own health to aſſiſt them. In Autumn, the ſame year, he took a journey to the Iſlands, to viſit ſome ſick Greenlanders, and to adminiſter medicines to them as well as ſpiritual advice; for he was alſo their phyſician in ordinary. Towards the cloſe of the year his head-ach increaſed to that degree, that he was obliged to preach and to keep the meetings with his head bound. In May 1763 his head ſwelled, which grew ſo painful to him, that he was often ſcarce maſter of his ſenſes; and yet he continued his function among the Greenlanders with unparalleled faithfulneſs and bleſſing, till within three weeks of his departure; and the laſt ſermons which he preached will not be forgotten among that nation. On the 12th of July, attempting in company with a Greenlander to uſe ſome exerciſe and to take freſh air in the field, as he was deſcending from a rock, he was ſeized with a dizzineſs, and falling down, was wounded on the head. He was now obliged to take to his bed. He ſoon ſignified not only his deſire, but likewiſe his full aſſurance, that he ſhould ſoon go home; he ſighed often to our Saviour, but was compoſed and happy, tho' he could not ſpeak much. But in the night of July 16, he ſeemed to recover his vivacity and ſpeech, ſo as to be able to converſe with his Collegue, who watched with him, about ſeveral material affairs. He then called for his wife, who was alſo ſick, and had a hearty, meek and humble converſation with her, recommended her and their children to the care and protection of the Lord, and at laſt laid his hand on her and his youngeſt ſon lately born, and imparted his bleſſing to them. We preſented him ſome bread and wine for refreſhment; this made him recollect the great grace and favour of having adminiſtered the ſacraments to the believing Greenlanders; and at the ſame time he moſt

ardently implored our Saviour's pardon for every omiſſion in his office and calling. And when his Collegue put him in mind of our Saviour's gentleneſs and tenderneſs, he replied: "O! yes! that is true, ſo he "has ever approved himſelf to me." From that time he ſpent the remaining moments in ſtill converſations with his Lord, of which we could underſtand ſome broken ſentences. Once he ſaid diſtinctly: "Our "Saviour pays me frequent viſits, and will ſoon fetch "me home." July 24, he received the holy ſacrament for the laſt time, and then lay moſtly in a conſtant ſlumber, till July 28, when he once more joined in ſinging ſome verſes treating of the happineſs of being with the Lord. On the 29th of July he ſaid with a broken voice, "My dear Saviour is now come to "take me home;" and at four o'clock in the afternoon, the moment came, when he gave up his ſoul unto his faithful Creator and Redeemer, during a happy departure-liturgy held by the Brethren preſent, in the 54th year of hisage, 29 years of which he had ſpent in the ſervice of the Greenland-congregation, and 23 in a contented and happy marriage, which had been bleſſed with 8 children.

As many of the Greenlanders as at this time of the year were at home, were immediately called together to hear the notification of the happy departure of this their faithful miniſter, the firſt inſtance during almoſt thirty years; which cauſed a very tender emotion and innumerable tears. Letters were ſent by two Greenlanders to the colony at South-bay, 80 leagues North of this, to convey, if poſſible, an account of this event to Europe by the ſhip there ready to ſail, and we ſucceeded to our wiſh. Mean while all our Greenlanders aſſembled, and alſo many Heathens from the neighbouring iſlands, to be preſent at the burial; and in their preſence, a diſcourſe was previouſly held by the Miſſionary Ballenhorſt; and then the tabernacle of this venerable witneſs of the death and ſufferings of Jeſus Chriſt among the Greenlanders, was decently interred in the burying-ground of the Greenland-congregation. *Let his bones flouriſh again out of their place.* Eccluſ. xlix. 20.

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A.

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FINIS.

ERRATA.

Preface, page i. line 22. *read* to believe.

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B L